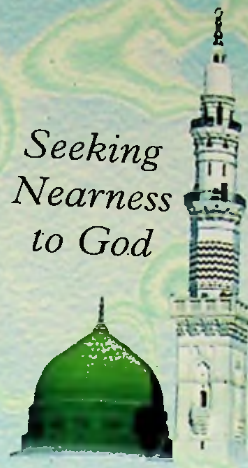
*Du`a Book No. 2*



*Seeking Nearness to God*

# Laylatul Qadr

*And when my servants ask you about Me,*
*~~then~~ (say), Surely I am near.*
*I answer the supplicant when he calls upon Me.*
*So they should answer my call, and believe in Me ......*
*2:186*

The ***Organization for Young Shî'as*** aims to promote Islamic awareness among the Shî'a Ithnâ-'asharî youths. Although Islamic teachings remain the same, methods of teaching and ways of presentation differ from generation to generation, and place to place. Our youths in the Western world need to be helped to face the increasing challenges of their environment. To address these and similar needs, the OYS has embarked upon several projects, one of them being this publication. The Organization has published several books for youths and adults, and hopes to continue doing so. We hope that the Almighty will guide and help us to fulfill the Islamic needs of the youths of our community.

***Our publications include:***

1. Teaching Children about the month of Ramadhan: A Manual of Ramadhan Activities.
2. Seeking Nearness to God: Ramadhan Du'as.
3. Seeking Nearness to God: Laylatul Qadr.
4. Seeking Nearness to God: Salatul Layl.
5. Teaching Children about the Tragedy of Kerbala: A Manual of Muharram Activities.
6. Seeking Nearness to God: A'amal of Ashura.

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# Contents



Good actions on it (laylatul Qadr), like prayer and charity and (other) types of goodness, are better than deeds of a thousand months in which there is no Laylatul Qadr. If Allah would not mulitply the rewards of believers like this, they would not be able to reach (salvation) but Allah multiplies for them the reward for good deeds.

Imam Muhammad al-Baqir (a)

# Laylatul Qadr - the Night of Power

The month of Ramadhan has been singled out for special worship (`Ibadat) and exclusive favours. It is a month unlike other months. The reason for this, as defined by the Qur'an, is becuase the Holy Qur'an was revealed in this month. Says Allah in Sura al-Baqarah: *The month of Ramadhan, that in which the Qur'an was sent down; a guidance for mankind, and clear signs of guidance and distinction (2:185).* In fact, according to a hadith of the 6th Imam (a), the other holy books were also revealed in this month.

Among the nights of Ramadhan is one special night, which is better than a thousand months (HQ, 97:3). Good deeds performed on that single night are equal to those performed over a thousand months. It is the Night of Power (Laylatul Qadr), when the Qur'an was revealed. Some commentators believe it was the night when the Qur'an was brought down from Baytul M`amur (Heavenly abode), for Jibrael to reveal in parts to the Prophet (s). Others say it was the night when the Prophet received the entire Qur'an, but was asked to transmit it as and when the occasion demanded.

Laylatul Qadr is a celebration to commemorate the arrival of the final guidance for humans. It is a tribute to the commencement of the message revealed to mankind by their Creator, a message which shows them the way to achieve happiness in both the worlds. Just as the arrival of a child is celebrated, on its birth and then every year, as a bringer of joy and fulfilment for the family, Laylatul Qadr is celebrated as a bringer of light and guidance for mankind. Unlike the birthday which is celebrated with a feast for the senses, Laylatul Qadr includes a feast for the spirit, a feast of worship and prayers.

Some Hadith indicate that the fate of every believer for the coming year is decreed on this night. That is why the Du`as for this night ask for special favours in the decree for the year. Believers are encouraged to stay awake the entire night, and pray for blessings and forgiveness. It is the holiest night of the year, and it would be foolish to be heedless of the tremendous benefits of this night.

# The 19th night of Ramadhan

## A sad night for Shi`ahs

On the morning of the 19th of Ramadhan, 40 A.H. Imam `Ali (a) went to Masjide Kufa to say the fajr prayers. While in sajdah of the first rak`ah, he was struck on the head with a poisoned sword. This heinous act was carried out by Abdur Rahman bin Muljim, a kharijite who had plotted with others to kill Imam. The assasin was caught and brought to Imam by the Muslims in the mosque. The fatal blow of Ibne Muljim would have tragic consequences. Imam was taken home by his sons where he lay in agony for two days.

## Words of Imam `Ali (a) after the fatal blow

I have succeeded, by the Lord of the Ka`bah

* * * * *

(after sprinkling some dust on his wound)
From it (the earth) We have created you, to it We shall return you, and from it We shall take you out once again.

(HQ, 20:55)

* * * * *

Beware! Do not kill any on account of me except my killer. Wait till I die with his existing stroke. Then strike him with one stroke, and do not dismember the limbs of the man for I have heard the Prophet (s) say, ":Avoid cutting limbs even though it may be a rabid dog".

* * * * *

# The 19th Night of Ramadhan

According to Hadith, Laylatul Qadr is either on the 19th, 21st or 23rd night of Ramadhan. More emphasis is laid on the 21st and the 23rd, particularly the 23rd.

**The A`maal for this night are:**

1. The common A`maal for the three nights of Qadr (pp. 3-14), including:
   a) Ghusl.
   b) Namaz and Tasbih.
   c) Du`as nos. 1-4 for Laylatul Qadr.
   d) Ziyarat of Imam Husayn (a).

2. Say 100 times:

اَسْتَغْفِرُ اللّهَ رَبِّي وَ اَتُوْبُ اِلَيْهِ

I seek forgiveness of Allah, and I turn (repentant) to Him.

3. Say 100 times:

اَللّهُمَّ الْعَنْ قَتَلَةَ الأَمِيْرِ الْمُؤْمِنِيْنَ

O Allah, curse the ones who killed Ameerul Mu'mineen.

Du`a of Jawshane Kabeer is recommended on this night.
(Not included in this book)

## Common A`maal for all three nights of Qadr

On all three nights of Laylatul Qadr, i.e. the 19th, 21st, and 23rd of ramadhan, the following acts are mustahab:

a) Ghusl before sunset.

b) Two rak`aat namaz; in each rak`ah after Sura al-Hamd recite Sura al-Ikhlas 7 times.

c) After the namaz say 70 times:

اَسْتَغْفِرُ اللّهَ وَ اَتُوْبُ اِلَيْهِ

I seek forgiveness of Allah,and I turn (repentant) to Him.

d) recite the following Du`a.

**Open the Qur'an and say:**

بِسْمِ اللّهِ الرَّحْمَانِ الرَّحِيْمِ

اَللّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ الِ مُحَمَّدٍ

اَللّهُمَّ اِنِّى اَسْئَلُكَ بِكِتَابِكَ الْمُنْزَلِ

وَ مَا فِيْهِ وَ فِيْهِ اسْمُكَ الاَكْبَرُ

وَ اَسْمَآئُكَ الْحُسْنٰى وَ مَا يُخَافُ وَ يُرْجٰى

اَنْ تَجْعَلَنِي مِنْ عُتَقَآئِكَ مِنَ النَّارِ

**Place the Qur'an on the head and say:**

اَللّهُمَّ بِحَقِّ هٰذَا الْقُرْآنِ

وَ بِحَقِّ مَنْ اَرْسَلْتَهُ بِهِ

وَ بِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيْهِ

وَ بِحَقِّكَ عَلَيْهِمْ

فَلاَ اَحَدَ اَعْرَفُ بِحَقِّكَ مِنْكَ

## Common A`maal for the three nights of Qadr

It is reported in Hadith that whoever keeps awake on the nights of Qadr shall have his/her sins forgiven, even if they equal the number of the stars in the heaven.

It is also recommended to recite hundred rak`aat (i.e. 50 namaz of 2 rak`aat each) on these nights. The practise of performing Qadha prayers on these nights has no origin in the books of Hadith. However, it is emphasized to fulfil the Qadha prayers as soon as it is possible, and some believers use this opportunity to perform Qadha prayers of six days, ( 6 x 17 rak`aat).

## Open the Qur'an and say:

In the name of Allah the Beneficent the Merciful.
O Allah bless Muhammad and the family of Muhammad.

O Allah I ask You,
for the sake of Your revealed Book,
and what is in it, and in it is Your greatest name,
and (all) Your beautiful names,
and what is feared and hoped for,
make me amongst those whom You have saved from the fire.

## Place the Qur'an on the head and say:

O Allah,

for the sake of this Qur'an,

for the sake of the one You sent with it,

for the sake of every believer You have praised in it,

and for the sake of Your right over them,

for none is more aware of Your right over them than Yourself.

Repeat each of the following ten times.

بِكَ يَا اَللّٰهُ، بِمُحَمَّدٍ

بِعَلِيٍّ، بِفَاطِمَةَ ، بِالْحَسَنِ، بِالْحُسَيْنِ

بِعَلِيِّ بْنِ الْحُسَيْنِ، بِمُحَمَّدِ بْنِ عَلِيٍّ

بِجَعْفَرِ بْنِ مُحَمَّدٍ، بِمُوْسَى بْنِ جَعْفَرٍ

بِعَلِيِّ بْنِ مُوْسٰى، بِمُحَمَّدِ بْنِ عَلِيٍّ

بِعَلِيِّ بْنِ مُحَمَّدٍ، بِالْحَسَنِ بْنِ عَلِيٍّ

بِالْحُجَّةِ .

d) Du'a no.2 for the night of Qadr

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

اَللّٰهُمَّ اِنِّي اَمْسَيْتُ لَكَ عَبْدًا دَاخِرًا

لاَ اَمْلِكُ لِنَفْسِي نَفْعًا وَّ لاَ ضَرًّا وَ لاَ اَصْرِفُ عَنْهَا سُوْءً

اَشْهَدُ بِذَالِكَ عَلٰى نَفْسِي

وَ اَعْتَرِفُ لَكَ بِضَعْفِي قُوَّتِي وَ قِلَّةِ حِيْلَتِي

فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

**Repeat each of the following ten times.**

For Your sake, O Allah,
for the sake of Muhammad (s).
for the sake of `Ali (a).
for the sake of Fatima (a).
for the sake of Hasan (a).
for the sake of Husayn (a).
for the sake of `Ali bin (son of) Husayn (a).
for the sake of Muhammad bin `Ali (a).
for the sake of J`afar bin Muhammad (a).
for the sake of Musa bin J`afar (a).
for the sake of `Ali bin Musa (a).
for the sake of Muhammad bin `Ali (a)
for the sake of `Ali bin Muhammad (a).
for the sake of Hasan bin `Ali (a).
for the sake of Al Hujjat (the proof) (a)

## d) Du'a no. 2 for the Night of Qadr

In the name of Allah the Beneficent the Merciful.
O Allah, bless Muhammad and the family of Muhammad.
O Allah, I am, on this night, a very humble servant of Yours.

I have no control over gains and losses for myself,
nor can I avert any evil from it.

I bear witness to that over myself,
I acknowledge to You my weakness and my lack of means.
Therefore, bless Muhammad and the family of Muhammad.

وَ اَنْجِزْ لِي مَا وَعَدْتَنِي وَ جَمِيْعَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ
مِنَ الْمَغْفِرَةِ فِي هٰذِهِ الَّيْلَةِ
وَ اَتْمِمْ عَلَيَّ مَا اٰتَيْتَنِي
فَاِنِّي عَبْدُكَ الْمِسْكِيْنُ الْمُسْتَكِيْنُ الضَّعِيْفُ الْفَقِيْرُ الْمَهِيْنُ

اَللّٰهُمَّ لاَ تَجْعَلْنِي نَاسِيًا لِذِكْرِكَ فِيْمَا اَوْلَيْتَنِي
وَ لاَ غَافِلاً لِاِحْسَانِكَ فِيْمَا اَعْطَيْتَنِي
وَ لاَ اٰيِسًا مِنْ اِجَابَتِكَ وَ اِنْ اَبْطَاَتْ عَنِّي
فِي سَرَّآءِ اَوْ ضَرَّآءِ اَوْ شِدَّةٍ اَوْ رَخَاءِ
اَوْ عَافِيَةٍ اَوْ بَلآءِ اَوْ بُؤْسٍ اَوْ نَعْمَآءَ
اِنَّكَ سَمِيْعُ الدُّعَآءِ

e) Du'a no.3 for the Night of Qadr

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ
يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ شَيْئٍ
ثُمَّ خَلَقَ كُلَّ شَيْئٍ ثُمَّ يَبْقٰى وَ يَفْنٰى كُلُّ شَيْئٍ
يَا ذَا الَّذِي لَيْسَ كَمِثْلِهِ شَيْئٌ
وَ يَا ذَا الَّذِي لَيْسَ فِي السَّمَاوَاتِ الْعُلٰى
وَ لاَ فِي الْاَرَضِيْنَ السُّفْلٰى وَ لاَ فَوْقَهُنَّ وَ لاَ تَحْتَهُنَّ

and fulfil for me what You have promised me,
and to all the believers, men and women,
the (promise of) forgiveness on this night.

And complete for me what You have given me.
Surely I am Your servant, poor, humble,
weak, needy and disgraced.

O Allah,
do not make me forgetful of Your remembrance,
in what You have entrusted me,
nor heedless of Your favours,
in what You have given me,
nor despairing of Your answer,
even if it was delayed for me.

[Let this be on all occasions]
in happiness or sorrow,
in difficulty or ease,
in health or sickness,
in misfortunes or blessings,
surely You listen to the Du'as (supplications).

## e) Du'a no.3 for the Night of Qadr

In the name of Allah the Beneficent the Merciful.
O Allah bless Muhammad and the family of Muhammad.

O He who,
existed before everything else,
Then created everything,
Then He will remain while everything else perishes.

O He who has none similar to Him.

O He who,
there is none in the elevated heavens,
nor in the deep earth,
nor above them nor below them

وَ لاَ بَيْنَهُنَّ اِلٰهٌ يُعْبَدُ غَيْرُهُ

لَكَ الْحَمْدُ حَمْدًا لاَ يَقْوىٰ عَلى اِحْصَآئِهِ اِلاَّ اَنْتَ

فَصَلِّ عَلى مُحَمَّدٍ وَّ الِ مُحَمَّدٍ

صَلوٰةً لاَ يَقْوى عَلى اِحْصَآئِهَا اِلاَّ اَنْتَ

## f) Du'a no.4 for the Night of Qadr

This Du'a refers to Sura ad-Dukhan, verse 4 which says : *Therein You make distinct every wise affair.* Thus we pray for what we want Allah to place in our decree. The affairs which Allah will decree on Laylatul Qadr are described as *wise*. The word is also taken to mean *strong, firm.*

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ الِ مُحَمَّدٍ

اَللّٰهُمَّ اجْعَلْ فِيْمَا تَقْضِي وَ تُقَدِّرُ مِنَ الأَمْرِ الْمَحْتُوْمِ

وَ فِيْمَا تَفْرُقُ مِنَ الأَمْرِ الْحَكِيْمِ، فِي لَيْلَةِ الْقَدْرِ

وَ فِي الْقَضَآءِ الَّذِي لاَ يُرَدُّ وَ لاَ يُبَدَّلُ

اَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ

الْمَبْرُوْرِ حَجُّهُمْ، الْمَشْكُوْرِ سَعْيُهُمْ

الْمَغْفُوْرِ ذُنُوْبُهُمْ، الْمُكَفَّرِ عَنْهُمْ سَيِّئَاتِهِمْ

وَ اجْعَلْ فِيْمَا تَقْضِي وَ تُقَدِّرُ

اَنْ تُطِيْلَ عُمْرِي وَ تُوَسِّعَ عَلَيَّ فِي رِزْقِي وَ . . . (حَاجَات)

nor between them,
A God who is worshipped besides Him.

For You is praise,
a praise which cannot be comprehended,
except by You.

Bless Muhammad and the family of Muhammad,
blessings which none can comprehend except You.

### f) Du'a no.4 for the Night of Qadr

The effect of the Du'as recited on the night of Qadr can have a tremendous impact on the coming year. What we ask for on the night of decree can change our lives. That is why believers are told to be aware of the significance of this night, and spend the entire night in worship and prayers. Allah has offered us a chance to have a say in our fate, and such a chance will not come again until the following year.

In the name of Allah the Beneficent the Merciful.

O Allah bless Muhammad and the family of Muhammad.
O Allah,
let it be that when You decree and ordain
from the matters which are certain,
that when You distinguish in the matters which are wise
on the night of Qadr,
in the decree which cannot be reversed nor changed,
that You write me amongst those who will go
for pilgrimage (hajj) to Your holy House,
whose Hajj is approved,
whose efforts are appreciated,
whose sins are forgiven,
whose evil deeds have been pardoned.

And from what You decree and ordain,
let my life be lengthened,
and increase my sustenance,
and . . . (ask for your wishes)

## Ziyarat of Imam Husayn (a) on the Night of Qadr

اَلسَّلاَمُ عَلَيْكَ يَابْنَ رَسُوْلِ اللهِ ،اَلسَّلاَمُ عَلَيْكَ يَابْنَ اَمِيرِ الْمُؤْمِنِيْنَ

اَلسَّلاَمُ عَلَيْكَ يَابْنَ صِدِّيْقَةِ الطَّاهِرَةِ فَاطِمَةَ سَيِّدَةِ نِسَآءِ الْعَالَمِيْنَ

اَلسَّلاَمُ عَلَيْكَ يَا مَوْلاَيَ يَا اَبَا عَبْدِ اللهِ

وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

اَشْهَدُ، اَنَّكَ قَدْ اَقَمْتَ الصَّلٰوةَ وَ آتَيْتَ الزَّكٰوةَ

وَ اَمَرْتَ بِالْمَعْرُوْفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ

وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلاَوَتِه

وَ جَاهَدْتَ فِي اللهِ حَقَّ جِهَادِهِ

وَ صَبَرْتَ عَلَى الاَذَى فِي جَنْبِهِ مُحْتَسِبًا حَتّٰى اَتَاكَ الْيَقِيْنُ

اَشْهَدُ اَنَّ الَّذِيْنَ خَالَفُوْكَ وَ حَارَبُوْكَ

وَ الَّذِيْنَ خَذَلُوْكَ وَ الَّذِيْنَ قَتَلُوْكَ

مَلْعُوْنُوْنَ عَلٰى لِسَانِ النَّبِيِّ الاُمِّي وَ قَدْ خَابَ مَنِ افْتَرٰى

لَعَنَ اللهُ الظَّالِمِيْنَ لَكُمْ مِنَ الاَوَّلِيْنَ وَ الآخِرِيْنَ

وَ ضَاعَفَ عَلَيْهِمُ الْعَذَابَ الاَلِيْمَ

اَتَيْتُكَ يَا مَوْلاَيَ يَابْنَ رَسُوْلِ اللهِ، زَائِرًا عَارِفًا بِحَقِّكَ

مُوَالِيًا لِاَوْلِيَائِكَ مُعَادِيًا لِاَعْدَآئِكَ

مُسْتَبْصِرًا بِالْهُدَى الَّذِي اَنْتَ عَلَيْهِ

عَارِفًا بِضَلاَلَةِ مَنْ خَالَفَكَ

فَاشْفَعْ لِي عِنْدَ رَبِّكَ

## Ziyarat of Imam Husayn (a) on the Night of Qadr

Peace be on you, O son of the Messenger of Allah.
Peace be on you, O son of `Ameerul Mu'mineen.
Peace be on you, O son of the Truthful one, the Pure,
Fatima, chief of the ladies of the worlds.
Peace be on you, O my master, O Abu `Abdillah.
and the mercy of Allah, and His blessings.

I bear witness that,
you established prayers,
and gave Zakat,
enjoined the good, and forbade evil
You recited the Book (of Allah), the way it should be recited
and you struggled in the way of Allah, the way it was its right,
and you were patient in troubles on His side
until conviction came to you.
I bear witness that,
those who opposed you
and fought you,
and those who humiliated you
and those who killed you,
are cursed, by the tongue of the Prophet, the unlettered
and whoever slackens will be disappointed.

May Allah curse your oppressors
from the first ones to the last,
and increase on them the painful punishment.

I have come to you, O my master,
O son of the Messenger of Allah,
as a visitor, knowing your rights,
having love for your friends,
and hatred for your enemies,
aware of the guidance on which you were,
knowing the misguidance of those who opposed you,
Therefore intercede for me with Your Lord.

## Ziyarat of `Ali-Akber

اَلسَّلاَمُ عَلَيْكَ يَا مَوْلاَيَ وَ ابْنَ مَوْلاَيَ

وَ رَحْمَةُ اللّهِ وَ بَرَكَاتُهُ

لَعَنَ اللّهُ مَنْ ظَلَمَكَ، وَ لَعَنَ اللّهُ مَنْ قَتَلَكَ

وَ ضَاعَفَ عَلَيْهِمُ الْعَذَابَ الأَلِيْمَ

## Ziyarat of the other martyrs

اَلسَّلاَمُ عَلَيْكُمْ اَيُّهَا الصِّدِّيْقُوْنَ

اَلسَّلاَمُ عَلَيْكُمْ اَيُّهَا الشُّهَدَآءُ الصَّابِرُوْنَ

اَشْهَدُ اَنَّكُمْ جَاهَدْتُمْ فِي سَبِيْلِ اللّهِ

وَ صَبَرْتُمْ عَلَى الأَذٰى فِي جَنْبِ اللّهِ

وَ نَصَحْتُمْ لِلّهِ وَ لِرَسُوْلِهِ حَتّٰى اَتَاكُمُ الْيَقِيْنُ

اَشْهَدُ اَنَّكُمْ اَحْيَآءٌ عِنْدَ رَبِّكُمْ تُرْزَقُوْنَ

فَجَزَاكُمُ اللّهُ عَنِ الاِسْلاَمِ وَ اَهْلِهِ اَفْضَلَ جَزَآءِ الْمُحْسِنِيْنَ

وَ جَمَعَ بَيْنَنَا وَ بَيْنَكُمْ فِي مَحَلِّ النَّعِيْمِ

## Ziyarat of Hadhrat `Abbas (a)

اَلسَّلاَمُ عَلَيْكَ يَابْنَ اَمِيْرِ الْمُؤْمِنِيْنَ

اَلسَّلاَمُ عَلَيْكَ اَيُّهَا الْعَبْدُ الصَّالِحُ الْمُطِيْعُ لِلّهِ وَ لِرَسُوْلِهِ

اَشْهَدُ اَنَّكَ قَدْ جَاهَدْتَ وَ نَصَحْتَ

وَ صَبَرْتَ حَتّٰى اَتَاكَ الْيَقِيْنُ

لَعَنَ اللّهُ الظَّالِمِيْنَ لَكُمْ مِنَ الأَوَّلِيْنَ وَ الآخِرِيْنَ

وَ اَلْحَقَهُمْ بِدَرْكِ الْجَحِيْمِ

## Ziyarat of `Ali-Akber

Peace be on you, O my master,
and the son of my master,
Mercy of Allah (be on you),
and His blessings.
May Allah curse he who oppressed you,
and may Allah curse he who killed you,
and increase on them the painful punishment.

## Ziyarat of the other martyrs.

Peace be on you, O the truthful ones.
Peace be on you, O the patient martyrs.
I bear witness that you,
struggled in the way of Allah,
and were patient in troubles on the side of Allah,
and you exhorted (in the way of),
Allah and His Messenger,
until death came to you.
I bear witness that you are alive,
being sustained by Your Lord.
May Allah reward you,
on behalf of Islam and its people,
the best reward of the doers of good.
And (may He) unite us with you,
in the place of blessings (Heaven).

## Ziyarat of Hadhrat `Abbas (a)

Peace be on you, O son of `Ameerul Mu'mineen.
Peace be on you, O the virtuous servant,
obedient to Allah and His Messenger.
I bear witness that you struggled, and advised (others)
and were patient until death came to you,

May Allah curse those who oppressed you,
from the first ones to the last,
and keep them in the bottom of the Fire.

## Death of Imam `Ali (a)

After being struck by Ibne Muljim, Imam `Ali (a) lived for only two days. Towards the end of the 20th day, Imam called his companions and in a low voice, delivered to them the last of his eloquent sermons.

Imam and those around him knew that he was going to die. He then called his family together, and said his last words to them. It was a moment of great sorrow for the family and friends of Imam. Imam died on the 21st and was buried in present day Najaf.

HIS LAST ADVICE

### To his friends

O people, everyone has to meet what he wishes to avoid by running away. Death is the place to which life is driving . . .I was your neighbour. My body kept you company for some days and shortly you will find just an empty body of mine which would be stationary after (all its) movement, and silent after speech, so that my calmness, the closing of my eyes, and the stillness of my limbs, may provide you with counsel, because it is more of a counsel for those who take a lesson (from it) than eloquent speech and a ready word. I am departing from you like one who is eager to meet (someone).

Sermon 147, Nahjul Balagha

### To his sons Hasan (a) and Husayn (a)

Do not hanker after the pleasures of the world even though it may run after you. Do not be sorry for anything of the world that you have been denied. . I advise you and all my children, and members of the family, and everyone whom my writing reaches, to fear Allah, to keep your affairs in order, and to maintain good relations among yourselves, for I have heard your grandfather (s) saying that improvement of mutual differences is better than general prayers and fasting . . . Avoid turning away from one another and severing mutual relations

Letter 47, Nahjul Balagha

# The 21st Night of Ramadhan

According to Hadith, Laylatul Qadr is either on the 19th, 21st or 23rd night of Ramadhan. More emphasis is laid on the 21st and the 23rd, particularly on the 23rd.

**The A`maal for this night are:**

1. The common A`maal for the three nights of Qadr (pp. 3-14), including:
    a) Ghusl.
    b) Namaz and Tasbih.
    c) Du`as nos. 1-4*
    d) Ziyarat of Imam Husayn (a).

2. From this night onwards, the Du`a for the last ten nights is recited every night. Also, there is a special Du`a for each of the last ten nights. Please see *Seeking nearness to God: Ramadhan Du`as* pp. 51-76.

3. Ziyarat of Ameenullah.

4. Du`a of Jawshane Kabeer is recommended on this night. (Not included in this book)

*** On this night many people recite Du`a no.3 and the two tasbihs mentioned on the 19th. However, *Mafatihul Jinan* does not include this as part/of the A`maal for the 21st night.**

## Ziyarat of Ameenullah

This is the Ziyarat of Imam 'Ali (a) recited when visiting his grave, or from afar when commemorating his death-date, the day of Ghadeer and other such occasions.

اَلسَّلاَمُ عَلَيْكَ يَا اَمِيْنَ اللّٰهِ فِي اَرْضِهِ

وَ حُجَّتَهُ عَلٰى عِبَادِهِ

اَلسَّلاَمُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ

اَشْهَدُ اَنَّكَ جَاهَدْتَ فِي اللّٰهِ حَقَّ جِهَادِهِ

وَ عَمِلْتَ بِكِتَابِهِ ، وَ اتَّبَعْتَ سُنَنَ نَبِيِّهِ

صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ

حَتّٰى دَعَاكَ اللّٰهُ اِلٰى جِوَارِهِ

فَقَبَضَكَ اِلَيْهِ بِاخْتِيَارِهِ وَ اَلْزَمَ اَعْدَآئَكَ الْحُجَّةَ

مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلٰى جَمِيْعِ خَلْقِهِ

اَللّٰهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدَرِكَ

رَاضِيَةً بِقَضَآئِكَ ، مُوْلَعَةً بِذِكْرِكَ وَ دُعَآئِكَ

مُحِبَّةً لِصَفْوَةِ اَوْلِيَآئِكَ ، مَحْبُوْبَةً فِي اَرْضِكَ وَ سَمَآئِكَ

صَابِرَةً عَلٰى نُزُوْلِ بَلاَئِكَ ، شَاكِرَةً لِفَوَاضِلِ نَعْمَآئِكَ

ذَاكِرَةً لِسَوَابِغِ اٰلاَئِكَ ، مُشْتَاقَةً اِلٰى فَرْحَةِ لِقَآئِكَ

مُتَزَوِّدَةً اِلتَّقْوٰى لِيَوْمِ جَزَآئِكَ ، مُسْتَنَّةً بِسُنَنِ اَوْلِيَآئِكَ

مُفَارِقَةً لِأَخْلاَقِ اَعْدَآئِكَ

مَشْغُوْلَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَ ثَنَآئِكَ

## Ziyarat of Ameenullah

This Ziyarat has been taught by the fourth Imam (a) who used to recite it at the grave of Imam `Ali (a). It is a Du'a, as well as a ziyarat. Hadith tells us that it carries great reward, and will be kept as a proof of the recitor's love for the Ahlul Bayt (a)

Peace be on You, O the trustee of Allah on His earth,
and His Proof over His servants.
Peace be on you, O `Ameerul Mu'mineen.

I bear witness that,
you strived in the way of Allah what is due,
and you acted upon His Book,
and followed the ways of His Prophet,
blessings of Allah be on him and his family,
until Allah called You to His side.

So He took you to Him by His choice,
and made incumbent upon your enemies the proof,
with what you have of the considerable proofs,
over all of His creation.

O Allah, then make my soul ,
satisfied with Your decree,
pleased with what You have destined for me,
fond of Your rememberance and supplications,
loving Your chosend friends.
(Let me be)well-liked on Your earth and in Your heavens,
patient when You send down afflictions,
grateful for Your gracious blessings,
remembering Your abundant bounties,
yearning for the happiness of meeting with You,
equipped with piety for the day of Your reward,
avoiding the manners of Your enemies,
diverted from the (love of) world by
Your rememberance and Your praise.

اَللّهُمَّ اِنَّ قُلُوْبَ الْمُخْبِتِيْنَ اِلَيْكَ وَالِهَةٌ
وَ سُبُلَ الرَّاغِبِيْنَ اِلَيْكَ شَارِعَةٌ
وَ اَعْلَامَ الْقَاصِدِيْنَ اِلَيْكَ وَاضِحَةٌ
وَ اَفْئِدَةَ الْعَارِفِيْنَ مِنْكَ فَارِغَةٌ
وَ اَصْوَاتَ الدَّاعِيْنَ اِلَيْكَ صَاعِدَةٌ
وَ اَبْوَابَ الْاِجَابَةِ لَهُمْ مُفَتَّحَةٌ
وَ دَعْوَةَ مَنْ نَاجَاكَ مُسْتَجَابَةٌ
وَ تَوْبَةَ مَنْ اَنَابَ اِلَيْكَ مَقْبُوْلَةٌ
وَ عَبْرَةَ مَنْ بَكٰى مِنْ خَوْفِكَ مَرْحُوْمَةٌ
وَ الْاِغَاثَةَ لِمَنِ اسْتَغَاثَ بِكَ مَوْجُوْدَةٌ
وَ الْاِعَانَةَ لِمَنِ اسْتَعَانَ بِكَ مَبْذُوْلَةٌ
وَ عِدَاتِكَ لِعِبَادِكَ مُنْجَزَةٌ
وَزَلَلَ مَنِ اسْتَقَالَكَ مُقَالَةٌ
وَ اَعْمَالَ الْعَامِلِيْنَ لَدَيْكَ مَحْفُوْظَةٌ
وَ اَرْزَاقَكَ اِلَى الْخَلَآئِقِ مِنْ لَدُنْكَ نَازِلَةٌ
وَ عَوَآئِدَ الْمَزِيْدِ اِلَيْهِمْ وَاصِلَةٌ
وَ ذُنُوْبَ الْمُسْتَغْفِرِيْنَ مَغْفُوْرَةٌ
وَ حَوَآئِجَ خَلْقِكَ عِنْدَكَ مَقْضِيَّةٌ
وَ جَوَآئِزَ السَّآئِلِيْنَ عِنْدَكَ مُوَفَّرَةٌ

This part of the ziyarat was read by our fourth Imam (a) while resting his cheek on the grave of Imam Ali (a)

O Allah,
the hearts of those who humble themselves
before You, are full of love.
the paths of those who desireYou are fixed.
The signs for those who seek You are clear.
The hearts of those who know You,
are empty of other than You.

The sounds of those who call You rise to You,
and the gates of answers are open for them.

The prayer of the one who whispers to you is answered.

The repentance of the one who turns to You is accepted.

The tears of the one who weeps in Your fear
are dealt with mercifully.

Help is available for one who cry for help from You,
and assistance is given generously to the one who seeks it.

Your promises for Your servants are fulfilled.
The errors of the one who seeks to reduce them,
are reduced.

The actions of the doers (of good deeds),
are preserved with You,
and the provision for Your creatures comes down.

The promises of increase (in provision) reach them,

The sins of those who seek forgiveness are forgiven.

The needs of Your creatures are fulfilled.

The rewards of the beseechers are available in plenty,
with You.

وَ عوَآئدَ الْمَزِيْدِ مُتوَاتِرَةٌ
وَ مَوَآئِدَ الْمُسْتَطْعِمِيْنَ مُعَدَّةٌ
وَ مَنَاهِلَ الظَّمَآءِ مُتْرَعَةٌ

اَللّهُمَّ فَاسْتَجِبْ دُعَآئِي ، وَ اقْبَلْ ثَنَآئِي
وَ اجْمَعْ بَيْنِي وَ بَيْنَ اَوْلِيَآئِي
بِحَقِّ مُحَمَّدٍ وَّ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ
اِنَّكَ وَلِيُّ نَعْمَآئِي وَ مُنْتَهٰى مُنَايَ
وَ غَايَةُ رَجَآئِي فِي مُنْقَلَبِي وَ مَثْوَايَ
اَنْتَ اِلٰهِي وَ سَيِّدِي وَ مَوْلَايَ

اِغْفِرْ لِأَوْلِيَائِنَا وَ كُفَّ عَنَّا اَعْدَآئَنَا وَ اشْغَلْهُمْ عَنْ اذَانَا
وَ اَظْهِرْ كَلِمَةَ الْحَقِّ وَ اجْعَلْهَا الْعُلْيَا
وَ اَدْحِضْ كَلِمَةَ الْبَاطِلِ وَ اجْعَلْهَا السُّفْلٰى
اِنَّكَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

The promises of increase are continous.

Wholesome food is prepared for the hungry,
and drinks are filled for the thirsty.

O Allah,
so answer my prayer,
and accept my praise.
Unite me with my friends,
for the sake of Muhammad, and `Ali,
and Fatima, Hasan and Husayn (a).
Surely You are,
the Master of my bounties,
the object of my desires,
the goal of my hopes,
in my ultimate end and my stable abode.

(O Allah),
You are my God, my Lord, and my Master.
Forgive (the sins of ) our guardians,
keep away our enemies from us,
and divert them from troubling us.
Let the word of Truth become manifest
and make it supreme,
and let the word of falsehood be refuted
and make it low,
Surely You have power over all things

# The 23rd Night of Ramadhan

According to Hadith, Laylatul Qadr is either on the 19th, 21st or 23rd night of Ramadhan. More emphasis is laid on the 21st and the 23rd, particularly the 23rd.

**The A`maals for this night are:**

1. The common A`maals for the three nights of Qadr (pgs 3-14), including:
    a) Ghusl.
    b) Namaz and Tasbih.
    c) Du`as nos. 1-4 for Laylatul Qadr.*
    d) Ziyarat of Imam Husayn (a).

2. Recite surahs `Ankabut (#29), Rum (#30) and Dukhan (#44).

3. Recite 1000 times (or as many times possible) Sura al-Qadr .

4. Du`a for the twelfth Imam.

5. Du`a at-Tawbah.

6. Du`a Makarimul Akhlaq.

7. Du`a of Jawshane Kabeer is recommended on this night.
   (Not included in this book)

* According to *Mafatihul Jinan* Du'a no.3 is only recited on the 19th night of Ramadhan.

## Sura al-Qadr (#97)

**From a hadith of Imam `Ali (a).**

...everything has a treasure, and the treasure of the poor is al-Qadr. Everything has a helper, and the helper of the weak is al-Qadr. Everything has an ease, and the ease of those in difficulty is al-Qadr . . . everything has a chief and the chief of knowledge is al-Qadr. . .

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّآ أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿1﴾

وَمَآ أَدْرٰكَ مَا لَيْلَةُ الْقَدْرِ ﴿2﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿3﴾

تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِإِذْنِ رَبِّهِمْ

مِنْ كُلِّ أَمْرٍ ﴿4﴾

سَلَامٌ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿5﴾

**Translation**

In the name of Allah, the Beneficent, the Merciful.

1. Surely, We have sent it (the Qur'an) down in the night of Qadr.
2. What will make you know what the night of Qadr is?
3. The night of Qadr is better than a thousand months.
4. The angels and the (holy) spirit descend in it, with the permission of their Lord, with (decrees) for every affair.
5. Peace, until the break of dawn.

# Sura al-Ankabut - The Spider
## Chapter 29

> Whoever recites suras Ankabut and Rum on the 23rd night of Ramadhan will certainly be among the people of Paradise without any exception . . . and surely these two suras have a high position with Allah.
>
> Imam Ja'far as-Sadiq (a)

Recitation of Sura al-Ankabut with understanding brings about an *increase in faith* and *sincerity in actions.* These two effects of the sura have an impact on a believer's life and help make him/her steadfast on the path of Allah.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ۝١ أَحَسِبَ النَّاسُ أَن يُتْرَكُوٓا أَن يَقُولُوٓا
آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢ وَلَقَدْ فَتَنَّا الَّذِينَ مِن
قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ ۝٣ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن
يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ۝٤ مَن كَانَ يَرْجُو لِقَاءَ
اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝٥
وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ
عَنِ الْعَالَمِينَ ۝٦

# Sura al-Ankabut - The Spider
## Chapter 29

The sura has been named *Ankabut* because of ayat no.41 which talks of the fraility of the false gods, comparing them to the web of a *spider*. Commentaters of the Holy Qur'an state that this sura talks about the following main subjects;

1. The trial of a believer and the distinguishing factors of hypocrites. In difficult times the real believers can be separted from those who only claim belief.

2. Narrations of previous Prophets and the opposition faced by them. This is to inspire true believers to face troubles and obstacles in the way of Allah.

3. Oneness of Allah and the signs of Allah in His creation.

The sura also briefly covers other topics.

Overall the sura is meant to strengthen believers in their dedication to the right path.

In the name of Allah the Beneficent the Merciful

1. Alif Lam Meem.

2. Do people think that they will be left alone on saying, we believe, and they will not be tried?

3. Certainly We have tried those before them, and surely Allah knows those who are true, and He knows the liars.

4. Or do those who do evil think they will escape us? Evil is what they judge!

5. Whoever hopes for the meeting with Allah, then surely the term appointed with Allah will come, and He is the all-Hearing, all-Knowing.

6. Whoever strives, strives only for himself. Certainly Allah is self-sufficient, above (the needs of) the worlds.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ

كَانُوْا يَعْمَلُوْنَ ۝ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ

حُسْنًا ؕ وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ

بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ؕ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا

كُنْتُمْ تَعْمَلُوْنَ ۝ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

لَنُدْخِلَنَّهُمْ فِي الصّٰلِحِيْنَ ۝ وَمِنَ النَّاسِ مَنْ يَّقُوْلُ

اٰمَنَّا بِاللّٰهِ فَاِذَآ اُوْذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ

كَعَذَابِ اللّٰهِ ؕ وَلَئِنْ جَآءَ نَصْرٌ مِّنْ رَّبِّكَ لَيَقُوْلُنَّ

اِنَّا كُنَّا مَعَكُمْ ؕ اَوَلَيْسَ اللّٰهُ بِاَعْلَمَ بِمَا فِيْ صُدُوْرِ

الْعٰلَمِيْنَ ۝١٠ وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ

الْمُنٰفِقِيْنَ ۝١١ وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا

اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ ؕ وَمَا هُمْ بِحٰمِلِيْنَ

مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ؕ اِنَّهُمْ لَكٰذِبُوْنَ ۝١٢

7. Those who believe and do good, We will certainly do away with their evil deeds, and We will reward them the best of what they did.

8. And We have enjoined on man goodness to his parents. If they strive (to force) you to associate (others) with Me, of which you have no knowledge, do not obey them. To Me is your return, then I will inform you of what you did.

9. And those who believe and do good deeds, We will cause them to enter among the good.

10. And among men are those who say; we believe in Allah. But when they are persecuted in the way of Allah they think the persecution of men to be punishment of Allah. But if there came help from your Lord, they would certainly say, surely we are with you. What! Is not Allah the best knower of what is in the hearts of mankind?

11. Most certainly Allah knows those who believe and most certainly He knows the hypocrites.

12. Those who disbelieve say to those who believe; follow our path and we will bear your wrongs. Never shall they be the bearers of any of their wrongs; surely they are the liars.

وَلَيَحْمِلُنَّ

أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ز وَلَيُسْـَٔلُنَّ يَوْمَ
الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ﴿١٣﴾ ع وَلَقَدْ أَرْسَلْنَا نُوْحًا
إِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِيْنَ عَامًا ط
فَأَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ﴿١٤﴾ فَأَنْجَيْنٰهُ وَ
أَصْحٰبَ السَّفِيْنَةِ وَجَعَلْنٰهَا آيَةً لِّلْعٰلَمِيْنَ ﴿١٥﴾ وَإِبْرٰهِيْمَ
إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ ط ذٰلِكُمْ خَيْرٌ لَّكُمْ
إِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١٦﴾ إِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
أَوْثَانًا وَّتَخْلُقُوْنَ إِفْكًا ط إِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ
دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ
الرِّزْقَ وَاعْبُدُوْهُ وَاشْكُرُوْا لَهٗ ط إِلَيْهِ تُرْجَعُوْنَ ﴿١٧﴾
وَإِنْ تُكَذِّبُوْا فَقَدْ كَذَّبَ أُمَمٌ مِّنْ قَبْلِكُمْ ط وَمَا عَلَى
الرَّسُوْلِ إِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ
يُبْدِئُ اللّٰهُ الْخَلْقَ ثُمَّ يُعِيْدُهٗ ط إِنَّ ذٰلِكَ عَلَى
اللّٰهِ يَسِيْرٌ ﴿١٩﴾

13. They shall carry their own burdens, and other burdens with their burdens, and they shall be questioned on the Day of Judgement as to what they forged.

14. We sent Nuh to his people, and he remained among them a thousand but fifity years. Then the flood seized them while they were unjust.

15. We delivered him and the inmates of the ark, and We made it (the ark) a sign for the people of the worlds.

16. And (remember) Ibrahim when he said to his people: worship Allah and fear Him, that is better for you if only you knew.

17. You only worship idols besides Allah, and you create a lie; surely those whom you worship besides Allah do not control sustenance for you. Therefore seek the sustenance from Allah, and worship Him and be grateful to Him; to Him you shall return.

18. If you deny (the truth), then surely nations before you have denied (the truth), and nothing is incumbent on the Messenger except a clear delivering (of the message).

19. What! do they not see how Allah originates creation, then brings it back again? Indeed that is easy for Allah.

قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ
بَدَاَ الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ؕ اِنَّ
اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۚ﴿٢٠﴾ يُعَذِّبُ مَنْ يَّشَآءُ
وَيَرْحَمُ مَنْ يَّشَآءُ ۚ وَاِلَيْهِ تُقْلَبُوْنَ ﴿٢١﴾ وَمَاۤ اَنْتُمْ
بِمُعْجِزِيْنَ فِى الْاَرْضِ وَلَا فِى السَّمَآءِ ز وَمَا لَكُمْ مِّنْ
دُوْنِ اللّٰهِ مِنْ وَّلِىٍّ وَّلَا نَصِيْرٍ ﴿٢٢﴾ ع وَالَّذِيْنَ كَفَرُوْا
بِاٰيٰتِ اللّٰهِ وَلِقَآئِهٖۤ اُولٰٓئِكَ يَئِسُوْا مِنْ رَّحْمَتِىْ وَ
اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢٣﴾ فَمَا كَانَ جَوَابَ قَوْمِهٖۤ
اِلَّاۤ اَنْ قَالُوا اقْتُلُوْهُ اَوْ حَرِّقُوْهُ فَاَنْجٰىهُ اللّٰهُ مِنَ
النَّارِ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٢٤﴾ وَقَالَ
اِنَّمَا اتَّخَذْتُمْ مِّنْ دُوْنِ اللّٰهِ اَوْثَانًا ۙ مَّوَدَّةَ
بَيْنِكُمْ فِى الْحَيٰوةِ الدُّنْيَا ۚ ثُمَّ يَوْمَ الْقِيٰمَةِ يَكْفُرُ
بَعْضُكُمْ بِبَعْضٍ وَّيَلْعَنُ بَعْضُكُمْ بَعْضًا ز وَّمَاْوٰىكُمُ
النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ﴿٢٥﴾ ۙ

20. Say: Travel on the earth and see how He has originated the creation, then Allah causes another development; surely Allah has power over all things.

21. He punishes whom He pleases and has mercy on whom He pleases, and to Him you shall be turned back.

22. And you shall not escape on the earth nor in the heaven. You have neither a protector nor a helper beside Allah.

23. Those who disbelieve in the signs of Allah, and the meeting with Him; those are the ones who have despaired of My mercy, and those are the ones for whom there is a painful punishment.

24. But his people did not reply him except to say;"slay him" or "burn him." Then Allah delivered him from the fire. In this are signs for a people who believe.

25. He (Ibrahim) said: You have taken for yourselves idols besides Allah, in friendship between yourselves, in the life of this world. Then on the Day of Judgement, some of you will deny the others, and some of you will curse the others. Your abode will be the fire and you shall not have any helpers.

فَاٰمَنَ لَهٗ لُوْطٌ ۘ

وَقَالَ اِنِّيْ مُهَاجِرٌ اِلٰى رَبِّيْ ؕ اِنَّهٗ هُوَ الْعَزِيْزُ

الْحَكِيْمُ ﴿٢٦﴾ وَوَهَبْنَا لَهٗۤ اِسْحٰقَ وَيَعْقُوْبَ وَجَعَلْنَا

فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ وَاٰتَيْنٰهُ اَجْرَهٗ فِي

الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿٢٧﴾ وَ

لُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اِنَّكُمْ لَتَاْتُوْنَ الْفَاحِشَةَ ۚ

مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ﴿٢٨﴾ اَئِنَّكُمْ

لَتَاْتُوْنَ الرِّجَالَ وَتَقْطَعُوْنَ السَّبِيْلَ ۙ ۵ وَتَاْتُوْنَ

فِيْ نَادِيْكُمُ الْمُنْكَرَ ؕ فَمَا كَانَ جَوَابَ قَوْمِهٖۤ

اِلَّاۤ اَنْ قَالُوا ائْتِنَا بِعَذَابِ اللّٰهِ اِنْ كُنْتَ مِنَ

الصّٰدِقِيْنَ ﴿٢٩﴾ قَالَ رَبِّ انْصُرْنِيْ عَلَى الْقَوْمِ

الْمُفْسِدِيْنَ ﴿٣٠﴾ ع وَلَمَّا جَآءَتْ رُسُلُنَاۤ اِبْرٰهِيْمَ

بِالْبُشْرٰى ۙ قَالُوْۤا اِنَّا مُهْلِكُوْۤا اَهْلِ هٰذِهِ الْقَرْيَةِ ۚ

اِنَّ اَهْلَهَا كَانُوْا ظٰلِمِيْنَ ﴿٣١﴾ ۚۖ

26. And Lut believed in him. He said, I flee to my Lord, surely He is the Mighty, the Wise.

27. We granted him Ishaq and Y'aqub, and We placed Prophethood and the Book in his progeny. We gave him his reward in the world, and indeed in the Herafter he will be among the righteous.

28. And (remember) Lut when he said to his people: you commit an indecency which none of the people of the worlds has done.

29. What! do you approach the males, and rob on the highway, and commit evil deeds in your assemblies? But his people did not answer except to say: Bring us the punishment of Allah if you are truthful.

30. He said: My Lord, help me against the corrupt people.

31. When our messengers came to Ibrahim with the good news, they said: We are going to destroy the people of this town, surely its people are unjust.

قَالَ اِنَّ فِيْهَا لُوْطًا ؕ

قَالُوْا نَحْنُ اَعْلَمُ بِمَنْ فِيْهَا ز لَنُنَجِّيَنَّهٗ وَاَهْلَهٗۤ

اِلَّا امْرَاَتَهٗ ز كَانَتْ مِنَ الْغٰبِرِيْنَ ﴿۳۲﴾ وَلَمَّاۤ اَنْ

جَآءَتْ رُسُلُنَا لُوْطًا سِیْٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَّ

قَالُوْا لَا تَخَفْ وَلَا تَحْزَنْ قف اِنَّا مُنَجُّوْكَ وَاَهْلَكَ

اِلَّا امْرَاَتَكَ كَانَتْ مِنَ الْغٰبِرِيْنَ ﴿۳۳﴾ اِنَّا مُنْزِلُوْنَ عَلٰۤى

اَهْلِ هٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا

يَفْسُقُوْنَ ﴿۳۴﴾ وَلَقَدْ تَّرَكْنَا مِنْهَاۤ اٰيَةًۢ بَيِّنَةً لِّقَوْمٍ

يَّعْقِلُوْنَ ﴿۳۵﴾ وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ۙ

فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ وَارْجُوا الْيَوْمَ الْاٰخِرَ وَلَا

تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿۳۶﴾ فَكَذَّبُوْهُ فَاَخَذَتْهُمُ

الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ﴿۳۷﴾ وَعَادًا وَّثَمُوْدَاۡ

وَقَدْ تَّبَيَّنَ لَكُمْ مِّنْ مَّسٰكِنِهِمْ قف وَزَيَّنَ لَهُمُ

الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ وَ

كَانُوْا مُسْتَبْصِرِيْنَ ۙ ﴿۳۸﴾

32. He (Ibrahim) said: Amongst them is Lut. They said: We know better who is amongst them. We will deliver him and his followers, except his wife; she shall be of those who remain behind.

33. When our messengers came to Lut, he was grieved for them and felt powerless to protect them. They said: Do not fear, or grieve. We will deliver you and your followers except your wife, she shall be of those who remain behind.

34. We are bringing down upon the people of this town a punishment from heaven for their transgression.

35. And certainly We have left a clear sign of it for a people who understand.

36. To Madyan (We sent) their brother Shu`aib. He said: O my people, worship Allah and hope for the last day and do not act corruptly on the earth, making mischief.

37. But they denied him, so a severe earthquake seized them and they became motionless in their abodes.

38. And (We destroyed the peoples of) `Ad and Thamud, and this is clear to you from their abodes. Shaytan made their deeds fair-seeming to them, so he kept them back from the path although they had insight.

وَ قَارُوْنَ وَفِرْعَوْنَ وَ
هَامٰنَ قف وَلَقَدْ جَآءَهُمْ مُّوْسٰى بِالْبَيِّنٰتِ
فَاسْتَكْبَرُوْا فِي الْاَرْضِ وَمَا كَانُوْا سٰبِقِيْنَ ﴿٣٩﴾
فَكُلًّا اَخَذْنَا بِذَنْۢبِهٖ ۚ فَمِنْهُمْ مَّنْ اَرْسَلْنَا عَلَيْهِ
حَاصِبًا ۚ وَمِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ ۚ وَمِنْهُمْ مَّنْ
خَسَفْنَا بِهِ الْاَرْضَ ۚ وَمِنْهُمْ مَّنْ اَغْرَقْنَا ۚ وَمَا
كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ
يَظْلِمُوْنَ ﴿٤٠﴾ مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ
اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ؕ
وَاِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا
يَعْلَمُوْنَ ﴿٤١﴾ اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ
دُوْنِهٖ مِنْ شَيْءٍ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٤٢﴾
وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَآ
اِلَّا الْعٰلِمُوْنَ ﴿٤٣﴾ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ
بِالْحَقِّ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿٤٤﴾

39. And (We destroyed) Qarun, and Fir`awn and Haman. Indeed Musa came to them with clear signs but they were arrogant on earth, although they did not overtake (us).

40. So each We seized for his sin; among them was he on whom we sent a violent storm, and among them was he whom the blast seized, and among them was he whom we caused to be swallowed by the earth, and among them was he whom We drowned. Allah does not do injustice to them but they are unjust to themselves.

41. The example of those who take guardians other than Allah is like the example of a spider; it takes a house, but surely the frailest of houses is the house of a spider; if only they knew.

42. Allah knows whatever thing they call upon besides Him, and He is the Mighty, the Wise.

43. These are the examples We have set forth for mankind, but none understand them except those who know.

44. Allah created the heavens and the earth with truth, surely in this there is a sign for the believers.

اُتْلُ مَآ اُوْحِیَ اِلَیْكَ مِنَ الْكِتٰبِ وَ اَقِمِ الصَّلٰوةَ ؕ اِنَّ
الصَّلٰوةَ تَنْهٰی عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ ؕ وَ لَذِكْرُ اللّٰهِ
اَكْبَرُ ؕ وَ اللّٰهُ یَعْلَمُ مَا تَصْنَعُوْنَ ۝٤٥ وَ لَا تُجَادِلُوْۤا اَهْلَ
الْكِتٰبِ اِلَّا بِالَّتِیْ هِیَ اَحْسَنُ ۖۗ اِلَّا الَّذِیْنَ ظَلَمُوْا
مِنْهُمْ وَ قُوْلُوْۤا اٰمَنَّا بِالَّذِیْۤ اُنْزِلَ اِلَیْنَا وَ اُنْزِلَ اِلَیْكُمْ
وَ اِلٰهُنَا وَ اِلٰهُكُمْ وَاحِدٌ وَّ نَحْنُ لَهٗ مُسْلِمُوْنَ ۝٤٦ وَ
كَذٰلِكَ اَنْزَلْنَاۤ اِلَیْكَ الْكِتٰبَ ؕ فَالَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ
یُؤْمِنُوْنَ بِهٖ ۚ وَ مِنْ هٰۤؤُلَآءِ مَنْ یُّؤْمِنُ بِهٖ ؕ وَ مَا یَجْحَدُ
بِاٰیٰتِنَاۤ اِلَّا الْكٰفِرُوْنَ ۝٤٧ وَ مَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ
مِنْ كِتٰبٍ وَّ لَا تَخُطُّهٗ بِیَمِیْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ۝٤٨
بَلْ هُوَ اٰیٰتٌۢ بَیِّنٰتٌ فِیْ صُدُوْرِ الَّذِیْنَ اُوْتُوا الْعِلْمَ ؕ
وَ مَا یَجْحَدُ بِاٰیٰتِنَاۤ اِلَّا الظّٰلِمُوْنَ ۝٤٩ وَ قَالُوْا لَوْ لَاۤ
اُنْزِلَ عَلَیْهِ اٰیٰتٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّمَا الْاٰیٰتُ
عِنْدَ اللّٰهِ ؕ وَ اِنَّمَاۤ اَنَا نَذِیْرٌ مُّبِیْنٌ ۝٥٠

45. Recite what has been revealed to you of the Book, and establish prayer; surely prayer keeps you away from indecency and evil. Rememberance of Allah is the greatest, and Allah knows what you do.

46. Do not dispute with the people of the book except with what is best, except those of them who act unjustly, and say: We believe in what was revealed to us, and what was revealed to you; our God and your God is one, and to Him we submit.

47. Thus We have revealed to you the book. Those whom we have given the book believe in it, and of these (Jews and Christians) there are those who believe in it; and none deny Our signs except the disbelievers.

48. You did not recite any book before it, nor did you transcribe one with your right hand, for then those who follow untruth would have doubted.

49. Nay! It is a clear sign in the hearts of those who have been given knowledge; and none dispute Our signs except the unjust.

50. They say: Why are signs not sent down upon him from his Lord? Say: The signs are only with Allah, I am only a plain warner.

أَوَلَمْ يَكْفِهِمْ أَنَّا
أَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ۭ اِنَّ فِيْ ذٰلِكَ
لَرَحْمَةً وَّذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ﴿٥١﴾ قُلْ كَفٰى بِاللّٰهِ
بَيْنِيْ وَبَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ
وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ اُولٰۗىِٕكَ هُمُ
الْخٰسِرُوْنَ ﴿٥٢﴾ وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ۭ وَلَوْلَآ
اَجَلٌ مُّسَمًّى لَّجَاۗءَهُمُ الْعَذَابُ ۭ وَلَيَاْتِيَنَّهُمْ بَغْتَةً
وَّهُمْ لَا يَشْعُرُوْنَ ﴿٥٣﴾ يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ۭ وَاِنَّ
جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ﴿٥٤﴾ يَوْمَ يَغْشٰىهُمُ الْعَذَابُ
مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُوْلُ ذُوْقُوْا
مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٥﴾ يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ
اَرْضِيْ وَاسِعَةٌ فَاِيَّايَ فَاعْبُدُوْنِ ﴿٥٦﴾ كُلُّ نَفْسٍ
ذَاۗىِٕقَةُ الْمَوْتِ ۣ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ﴿٥٧﴾ وَالَّذِيْنَ اٰمَنُوْا

51. Is it not enough for them that We have sent down to you the Book which is recited to them? Surely in this there is a mercy and a reminder for a people who believe.

52. Say: Sufficient is Allah as a witness between me and you, He knows what is in the heavens and the earth. Those who believe in falsehood and disbelieve in Allah, those are the losers.

53. They ask you to hasten the punishment, and had not the term been appointed the punishment would certainly have come to them; and indeed it will come to them suddenly, while they are not aware.

54. They ask you to hasten the punishment; surely Hell encompasses the disbelievers.

55. On the day when the punishment will cover them from above, and from below their feet, and He shall say: Taste (the results of) what you did.

56. O My servants who believe. My earth is wide, therefore worship Me alone.

57. Every soul shall taste of death, then to Us you shall be returned.

وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ نِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿٥٨﴾
الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٥٩﴾ وَكَاَيِّنْ
مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖۗ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۖۗ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦٠﴾ وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ
اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ﴿٦١﴾ اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ
يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ
عَلِيْمٌ ﴿٦٢﴾ وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً
فَاَحْيَا بِهِ الْاَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ؕ
قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿٦٣﴾ وَمَا
هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّلَعِبٌ ؕ وَاِنَّ الدَّارَ
الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٦٤﴾

58. Those who believe and do good deeds, We shall lodge them in lofty chambers in the gardens beneath which rivers flow, and they shall abide therein. How excellent is the reward of those who perform (good) deeds.

59. Those who are patient, and rely on their Lord.

60. And how many a living creature does not carry its own sustenance ; Allah sustains it and yourselves; and He is the All-Hearing, all-Knowing.

61. If you ask them who created the heavens and the earth, and made the sun and moon subservient, they will surely say Allah. Why are they then turned away?

62. Allah makes abundant the sustenance of whoever He pleases and straitens it for him (who He pleases). Surely Allah is Aware of all things.

63. If you ask them who sends water from the sky, then gives life with it to the earth after its death, they will surely say Allah. Say : All praise is for Allah. Nay! most of them do not understand.

64. The life of this world is nothing but a sport and play. Surely the abode of the Hereafter, that most certainly is the life, if only they knew.

فَاِذَا رَكِبُوْا فِي الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ

الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ اِذَا هُمْ يُشْرِكُوْنَ ۝

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ۚ وَلِيَتَمَتَّعُوْا ۫ فَسَوْفَ يَعْلَمُوْنَ ۝

اَوَلَمْ يَرَوْا اَنَّا جَعَلْنَا حَرَمًا اٰمِنًا وَّيُتَخَطَّفُ النَّاسُ

مِنْ حَوْلِهِمْ ۭ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَةِ اللّٰهِ

يَكْفُرُوْنَ ۝ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ

كَذِبًا اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاۗءَهٗ ۭ اَلَيْسَ فِيْ

جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ۝ وَالَّذِيْنَ جَاهَدُوْا فِيْنَا

لَنَهْدِيَنَّهُمْ سُبُلَنَا ۭ وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ۝

## Sura ar Rum - The Romans
### Chapter 30

This sura derives its name from the prophecy in the beginning of the sura that the Romans (who were Christians) would defeat the Persians (who were idol-worshippers) in the near future. This was reassuring for the Muslims who had been taunted that the idol-worshippers were gaining victory over those who believed in One God.

Recitation of sura ar-Rum is highly recommended on Laylatul Qadr.

65. When they ride on the ships they call upon Allah, making the religion sincerely His. But when He brings them safely to land, lo! they associate others with Him.

66. Thus they become ungrateful for what We have given them. Let them enjoy; soon they shall know.

67. Do they not see that We have made a sacred territory secure, while people are carried off by force from around them? Will they still believe in falsehood and disbelieve in the favour of Allah?

68. Who is more unjust than one who forges a lie against Allah, or denies the truth when it comes to him? Is not Hell the abode of the disbelievers?

69. Those who strive hard for Us, We will most certainly guide them to our ways; and Allah is always with the doers of good.

## Sura ar Rum - The Romans

### Chapter 30

One of the important topics discussed in Sura ar-Rum is the proof of the Creator present in the many wonders of creation around us. In ayats 20-25, and then ayats 46-54 of the Sura, Allah talks about His signs present in the creation of the world and in human beings, in the wisdom behind the system running in the Universe, and the power and mercy of Allah so evident in the working of the world. There is an invitation to ponder over these signs, to gain a firm and undoubtful faith in the Creator. Many people, however, reject these clear signs, and prefer to coninue in disbelief. Believers are sometimes affected by such skeptics, and may waver in their faith. Sura ar-Rum ends by describing the fate of such skeptics on the day of Judgement, and warns believers not to be affected by them in the world.

# Sura ar-Rum

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الٓمّٓ ۚ ﴿١﴾ غُلِبَتِ الرُّوْمُ ۙ ﴿٢﴾ فِیْۤ اَدْنَی الْاَرْضِ وَ هُمْ مِّنْۢ
بَعْدِ غَلَبِهِمْ سَیَغْلِبُوْنَ ۙ ﴿٣﴾ فِیْ بِضْعِ سِنِیْنَ ۬ؕ لِلّٰهِ
الْاَمْرُ مِنْ قَبْلُ وَ مِنْۢ بَعْدُ ؕ وَ یَوْمَىِٕذٍ یَّفْرَحُ
الْمُؤْمِنُوْنَ ۙ ﴿٤﴾ بِنَصْرِ اللّٰهِ ؕ یَنْصُرُ مَنْ یَّشَآءُ ؕ وَ هُوَ الْعَزِیْزُ
الرَّحِیْمُ ۙ ﴿٥﴾ وَعْدَ اللّٰهِ ؕ لَا یُخْلِفُ اللّٰهُ وَعْدَهٗ وَ لٰكِنَّ
اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ﴿٦﴾ یَعْلَمُوْنَ ظَاهِرًا مِّنَ
الْحَیٰوةِ الدُّنْیَا ۖۚ وَ هُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ﴿٧﴾ اَوَ لَمْ
یَتَفَكَّرُوْا فِیْۤ اَنْفُسِهِمْ ۫ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ
الْاَرْضَ وَ مَا بَیْنَهُمَاۤ اِلَّا بِالْحَقِّ وَ اَجَلٍ مُّسَمًّی ؕ وَ
اِنَّ كَثِیْرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكٰفِرُوْنَ ﴿٨﴾
اَوَ لَمْ یَسِیْرُوْا فِی الْاَرْضِ فَیَنْظُرُوْا كَیْفَ كَانَ
عَاقِبَةُ الَّذِیْنَ مِنْ قَبْلِهِمْ ؕ كَانُوْۤا اَشَدَّ مِنْهُمْ قُوَّةً
وَّ اَثَارُوا الْاَرْضَ وَ عَمَرُوْهَاۤ اَكْثَرَ مِمَّا عَمَرُوْهَا وَ
جَآءَتْهُمْ رُسُلُهُمْ بِالْبَیِّنٰتِ ؕ

# Sura ar-Rum

In the name of Allah, the Beneficent, the Merciful.

1. Alif Lam Meem.

2. The Romans have been defeated.

3. In a nearby land, but after being defeated, they shall soon be victorious.

4. Whithin a few years: Allah's is the command before and after, and on that day the believers shall rejoice.

5. With the help of Allah. He helps whom He pleases, and He is the Mighty, the Merciful.

6. (This is) the promise of Allah! Allah does not fail His promise, but most people do not know.

7. They know (only) the external appearance of the life of this world, while they are heedless of the Hereafter.

8. Why do they not reflect on themselves, that Allah did not create the heavens and the earth, and what is between them, except with the Truth, and (for) an appointed term? And surely, most people disbelieve in the meeting with their Lord.

9. Have they not travelled on the earth, and seen the end of those who were before them? They were stronger than them in might; they dug up the earth, and built on it, more than what these people have built; and there came to them their Messengers with clear signs

فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ
وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٩﴾ ثُمَّ كَانَ عَاقِبَةَ
الَّذِيْنَ اَسَآءُوا السُّوْٓاٰى اَنْ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ وَ
كَانُوْا بِهَا يَسْتَهْزِءُوْنَ ﴿١٠﴾ اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ
ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿١١﴾ وَيَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ
الْمُجْرِمُوْنَ ﴿١٢﴾ وَلَمْ يَكُنْ لَّهُمْ مِّنْ شُرَكَآئِهِمْ شُفَعٰٓؤُا
وَكَانُوْا بِشُرَكَآئِهِمْ كٰفِرِيْنَ ﴿١٣﴾ وَيَوْمَ تَقُوْمُ السَّاعَةُ
يَوْمَئِذٍ يَّتَفَرَّقُوْنَ ﴿١٤﴾ فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ فَهُمْ فِيْ رَوْضَةٍ يُّحْبَرُوْنَ ﴿١٥﴾ وَاَمَّا الَّذِيْنَ
كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا وَلِقَآئِ الْاٰخِرَةِ فَاُولٰٓئِكَ فِي
الْعَذَابِ مُحْضَرُوْنَ ﴿١٦﴾ فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَ
حِيْنَ تُصْبِحُوْنَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَ
الْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ
الْاَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ ﴿١٩﴾

9 (cont.) and Allah would never treat them unjustly, but they were unjust to themselves.

10. Then evil was the end of those who did evil, for they denied the signs and mocked them.

11. Allah originates creation, then reproduces it, then to Him you shall be returned.

12. And on the day when the Hour shall come, the guilty shall be in despair.

13. They shall not have any intercessors among their associates (with God), and they shall deny their associates.

14. And on the day when the hour shall come, they shall be separated (into groups).

15. Then as to those who believed and did good deeds, they shall be made happy in the garden.

16. And as to those who disbelieved, and denied Our signs and the meeting of the hereafter, they shall be brought to the punishment.

17. So Glory be to God, when you enter the evening, and when you enter the morning.

18. For Him is all Praise in the heavens and the earth, at night and when you enter midday.

19. He brings forth the living from the dead, and brings forth the dead from the living; and He gives life to the earth after its death, and thus shall you be brought forth.

وَمِنْ اٰيٰتِهٖٓ

اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَآ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ﴿٢٠﴾
وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا
لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ؕ اِنَّ
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢١﴾ وَمِنْ اٰيٰتِهٖ خَلْقُ
السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿٢٢﴾ وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ
بِالَّيْلِ وَالنَّهَارِ وَابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ ؕ اِنَّ فِيْ
ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٢٣﴾ وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ
الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيٖ
بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٢٤﴾ وَمِنْ اٰيٰتِهٖٓ اَنْ تَقُوْمَ السَّمَآءُ وَ
الْاَرْضُ بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖۗ مِّنَ
الْاَرْضِ ۖۗ اِذَآ اَنْتُمْ تَخْرُجُوْنَ ﴿٢٥﴾ وَلَهٗ مَنْ فِي
السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿٢٦﴾

20. From His signs is that He created you from dust, then lo! you are mortals, scatterd (on earth).

21. And from His signs is that He created for you mates from among yourselves, that you may find rest in them; and He placed love and mercy between you; surely in this are signs for a people who reflect.

22. And from His signs is the creation of the heavens and the earth, and the variety of your languages and colors; surely in this are signs for the learned.

23. And from His signs is your sleeping by night and day, and your seeking of His grace; surely in this are signs for a people who would hear.

24. And from His signs is that He shows you the lightning, causing fear and hope; and He sends down water from the sky, and gives life with it to the earth; surely in this there are signs for a people who understand.

25. And from His signs is that the heaven and the earth stand firm by His command. Then when He calls you with a (single) call from out of the earth, lo! you shall come forth.

26. To Him belongs whosoever is in the heavens and the earth; all are obedient to Him.

وَهُوَ الَّذِيْ

يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَهُوَ اَهْوَنُ عَلَيْهِ ۭ وَلَهُ
الْمَثَلُ الْاَعْلٰى فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ۝٢٧ ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ۭ هَلْ لَّكُمْ
مِّنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ شُرَكَاۗءَ فِيْ مَا رَزَقْنٰكُمْ
فَاَنْتُمْ فِيْهِ سَوَاۗءٌ تَخَافُوْنَهُمْ كَخِيْفَتِكُمْ اَنْفُسَكُمْ ۭ
كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْقِلُوْنَ ۝٢٨ بَلِ اتَّبَعَ
الَّذِيْنَ ظَلَمُوْٓا اَهْوَاۗءَهُمْ بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ
اَضَلَّ اللّٰهُ ۭ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ۝٢٩ فَاَقِمْ وَجْهَكَ
لِلدِّيْنِ حَنِيْفًا ۭ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ
عَلَيْهَا ۭ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ۭ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ڎ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝٣٠ مُنِيْبِيْنَ اِلَيْهِ
وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ۝٣١

27. He it is who originates creation, and then reproduces it, and that is easy for Him; His are the exalted attributes in the heavens and the earth, and He is the Mighty, the Wise.

28. He sets forth for you an example from yourselves; do you have, among those whom your right hands possess, partners in what We have provided for you, so that you are alike in it, you fear them as you fear each other? Thus do We make Our signs clear for a people who understand.

29. Nay! those who are unjust follow their vain desires without any knowledge, so who shall guide those whom Allah has allowed to stray? They shall not have any helpers.

30. Then set your face upright for religion, devoted to the truth; (following) the nature made by Allah in which He has made mankind; there is no altering in Allah's creation, that is the right religion, but most people do not know.

31. Turn(ing) towards Him, and fear Him, establish prayer and do not be from the polytheists.

مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ۗ كُلُّ حِزْبٍ
بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿٣٢﴾ وَاِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا
رَبَّهُمْ مُّنِيْبِيْنَ اِلَيْهِ ثُمَّ اِذَآ اَذَاقَهُمْ مِّنْهُ رَحْمَةً
اِذَا فَرِيْقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿٣٣﴾ لِيَكْفُرُوْا بِمَآ
اٰتَيْنٰهُمْ ۗ فَتَمَتَّعُوْا ۗ فَسَوْفَ تَعْلَمُوْنَ ﴿٣٤﴾ اَمْ اَنْزَلْنَا
عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوْا بِهٖ يُشْرِكُوْنَ ﴿٣٥﴾
وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوْا بِهَا ۗ وَاِنْ تُصِبْهُمْ
سَيِّئَةٌ ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ اِذَا هُمْ يَقْنَطُوْنَ ﴿٣٦﴾
اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاۤءُ وَيَقْدِرُ ۗ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٣٧﴾ فَاٰتِ
ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ۗ ذٰلِكَ
خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ۖ وَاُولٰۤىِٕكَ هُمُ
الْمُفْلِحُوْنَ ﴿٣٨﴾ وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۟ فِيْٓ اَمْوَالِ
النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ ۚ وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ
تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰۤىِٕكَ هُمُ الْمُضْعِفُوْنَ ﴿٣٩﴾

32. (Do not be) from those who have split their religion, and have become sects; every party rejoices in what they have.

33. And when harm afflicts men, they call upon their Lord, turning to Him; then when He causes them to taste mercy from Him, lo! some of them associate partners with their lord.

34. That they may be ungrateful for what We have given them; but enjoy yourselves (for a while); soon you shall know.

35. Have We sent down an authority, so that it speaks of what they associate with Him?

36. When We make people taste of mercy, they rejoice in it, but if evil befalls them for what their hands have earned, lo! they are in despair.

37. Do they not see that Allah increaces His provision for whoever He wills, and straitens (for whoever He wills)? Surely in this there are signs for a people who believe.

38. Then give to the near of kin his due, and the needy, and the wayfarer; that is best for those who want the pleasure of Allah, and they are the successful ones.

39. Whatever you give out as interest so that it may increase in the wealth of the people, it shall not increase with Allah; and whatever you give in charity, wanting the pleasure of Allah, they shall receive a manifold increase.

اَللّٰهُ الَّذِیْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ یُمِیْتُكُمْ ثُمَّ یُحْیِیْكُمْؕ

هَلْ مِنْ شُرَكَآىِٕكُمْ مَّنْ یَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ

شَیْءٍؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا یُشْرِكُوْنَ۠ ۝٤٠ ظَهَرَ الْفَسَادُ

فِی الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ اَیْدِی النَّاسِ لِیُذِیْقَهُمْ

بَعْضَ الَّذِیْ عَمِلُوْا لَعَلَّهُمْ یَرْجِعُوْنَ ۝٤١ قُلْ سِیْرُوْا

فِی الْاَرْضِ فَانْظُرُوْا كَیْفَ كَانَ عَاقِبَةُ الَّذِیْنَ

مِنْ قَبْلُؕ كَانَ اَكْثَرُهُمْ مُّشْرِكِیْنَ ۝٤٢ فَاَقِمْ وَجْهَكَ

لِلدِّیْنِ الْقَیِّمِ مِنْ قَبْلِ اَنْ یَّاْتِیَ یَوْمٌ لَّا مَرَدَّ لَهٗ

مِنَ اللّٰهِ یَوْمَىِٕذٍ یَّصَّدَّعُوْنَ ۝٤٣ مَنْ كَفَرَ فَعَلَیْهِ

كُفْرُهٗۚ وَ مَنْ عَمِلَ صَالِحًا فَلِاَنْفُسِهِمْ یَمْهَدُوْنَ ۝٤٤

لِیَجْزِیَ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْ فَضْلِهٖؕ

اِنَّهٗ لَا یُحِبُّ الْكٰفِرِیْنَ ۝٤٥ وَ مِنْ اٰیٰتِهٖۤ اَنْ یُّرْسِلَ

الرِّیَاحَ مُبَشِّرٰتٍ وَّ لِیُذِیْقَكُمْ مِّنْ رَّحْمَتِهٖ وَ لِتَجْرِیَ

الْفُلْكُ بِاَمْرِهٖ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ

تَشْكُرُوْنَ ۝٤٦

40. Allah is He who created you, then provided for you, then will cause you to die, then bring you to life. Is there any of your associate - gods who does any of those things? Glory be to HIm, exalted is He above what they associate.

41. Corruption has appeared on the land and sea on account of what the hands of men have done, so that He may make them taste a part of what they have done, perhaps they may return (towards Him).

42. Say: Travel on the earth, and see how was the end of those who were before; most of them were polytheists.

43. Set your face upright for the right religion before there comes from Allah the day which cannot be averted; on that day they shall be separated.

44. Whoever disbelieves, then on him will be (the charge of) his disbelief; and whoever does good deeds, they are preparing for themselves.

45. So that He may reward those who believe and do good deeds, out of His grace, surely He does not love the disbelievers.

46. And from His signs is that He sends forth the winds bearing good news, that He may make you taste of His mercy; and that ships may sail by His command. and you should seek of His grace , and so that you may be grateful.

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ
فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ
وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ۝٤٧ اَللّٰهُ الَّذِيْ
يُرْسِلُ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَيَبْسُطُهٗ فِي السَّمَآءِ كَيْفَ
يَشَآءُ وَيَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ
خِلٰلِهٖ ۚ فَاِذَآ اَصَابَ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ
اِذَا هُمْ يَسْتَبْشِرُوْنَ ۝٤٨ وَاِنْ كَانُوْا مِنْ قَبْلِ
اَنْ يُّنَزَّلَ عَلَيْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِيْنَ ۝٤٩ فَانْظُرْ
اِلٰٓى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ
اِنَّ ذٰلِكَ لَمُحْيِ الْمَوْتٰى ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٥٠
وَلَئِنْ اَرْسَلْنَا رِيْحًا فَرَاَوْهُ مُصْفَرًّا لَّظَلُّوْا مِنْۢ بَعْدِهٖ
يَكْفُرُوْنَ ۝٥١ فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ
الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِيْنَ ۝٥٢ وَمَآ اَنْتَ بِهٰدِ الْعُمْيِ
عَنْ ضَلٰلَتِهِمْ ؕ اِنْ تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا
فَهُمْ مُّسْلِمُوْنَ ۝٥٣ ع

47. Indeed We sent before you, Messengers to their people, and they came to them with clear proofs Then We punished those who were guilty, and helping the believers is a duty on Us.

48. Allah it is, who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and causes it to break up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they rejoice

49. Though they were, before it was sent down upon them, in complete despair.

50. Look then at the traces of the mercy of Allah; how He gives life to the earth after its death, surely this (God) is the giver of life to the dead, and He has power over all things.

51. And if We send a wind, and they see it to be yellow, they remain after that, disbelieving.

52. Surely you cannot make the dead to hear, and you cannot make the deaf to hear the call, when they turn back and withdraw.

53. Nor can you lead the blind out of their error. You cannot make any to hear except he who believes in Our signs, and so they submit.

اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضُعْفٍ

ثُمَّ جَعَلَ مِنْ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ

بَعْدِ قُوَّةٍ ضُعْفًا وَّشَيْبَةً ؕ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ

الْعَلِيْمُ الْقَدِيْرُ ۝۵۴ وَيَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ

الْمُجْرِمُوْنَ ۙ۬ مَا لَبِثُوْا غَيْرَ سَاعَةٍ ؕ كَذٰلِكَ كَانُوْا

يُؤْفَكُوْنَ ۝۵۵ وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَالْاِيْمَانَ لَقَدْ

لَبِثْتُمْ فِيْ كِتٰبِ اللّٰهِ اِلٰى يَوْمِ الْبَعْثِ ؗ فَهٰذَا يَوْمُ

الْبَعْثِ وَلٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝۵۶ فَيَوْمَئِذٍ

لَّا يَنْفَعُ الَّذِيْنَ ظَلَمُوْا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُوْنَ ۝۵۷

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ؕ

وَلَئِنْ جِئْتَهُمْ بِاٰيَةٍ لَّيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ

اَنْتُمْ اِلَّا مُبْطِلُوْنَ ۝۵۸ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى

قُلُوْبِ الَّذِيْنَ لَا يَعْلَمُوْنَ ۝۵۹ فَاصْبِرْ اِنَّ وَعْدَ

اللّٰهِ حَقٌّ وَّلَا يَسْتَخِفَّنَّكَ الَّذِيْنَ لَا يُوْقِنُوْنَ ۝۶۰ ع

54. Allah it is who created you of weakness, then He gave strength after weakness, then gave weakness after strength, and grey hair; He creates whatever he will, and He is the all-knowing, the Powerful.

55. On the day when the hour shall come, the guilty shall swear that they have not stayed for more than an hour; such was their lying.

56. Those who were given knowledge and faith will say: Indeed you stayed according to the Book of Allah, till the Day of Resurrection; so this is the Day of Resurrection, but you did not know.

57. But on that day, the excuse of those who were unjust, shall not profit them, nor will they be allowed to make amends.

58. Inded we have set forth for people every kind of example, in this Qur'an; but if you bring them a sign, those who disbelieve will say: You are nothing but false claimants.

59. Thus does Allah set a seal on the hearts of those who do not know.

60. So be patient; Surely the promise of Allah is the truth. Let not those who have no certainty make you unsteady.

# Sura ad-Dukhan - The Smoke

## Chapter 44

The sura derives its name from ayat no.10 which warns of a clearly visible smoke descending on the unbelievers. Some commentators believe it refers to the smoke which will envelop the world before the day of Judgement, and which will be especially painful for the unbelievers.
There is great reward for reciting this sura in obligatory and recommended prayers.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۝١ وَالْكِتٰبِ الْمُبِيْنِ ۝٢ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ
مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ۝٣ فِيْهَا يُفْرَقُ
كُلُّ اَمْرٍ حَكِيْمٍ ۝٤ اَمْرًا مِّنْ عِنْدِنَا ۗ اِنَّا كُنَّا
مُرْسِلِيْنَ ۝٥ رَحْمَةً مِّنْ رَّبِّكَ ۗ اِنَّهٗ هُوَ السَّمِيْعُ
الْعَلِيْمُ ۝٦ رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۘ
اِنْ كُنْتُمْ مُّوْقِنِيْنَ ۝٧ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ۗ
رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ۝٨ بَلْ هُمْ
فِيْ شَكٍّ يَّلْعَبُوْنَ ۝٩ فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ
بِدُخَانٍ مُّبِيْنٍ ۝١٠ يَّغْشَى النَّاسَ ۗ هٰذَا عَذَابٌ
اَلِيْمٌ ۝١١ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ۝١٢

# Sura ad-Dukhan - The Smoke
## Chapter 44

At the beginning of this sura, an indirect reference is made to the night of Qadr. This was the first time Muslims were told about Laylatul Qadr. The only other mention of Laylatul Qadr in the Qur'an is in Sura al-Qadr, which has a direct reference to the holy night. Thus both surahs are recommended for recitation on the night of Qadr.
The first six ayaat discuss the holy night, and its blessings. The Sura also ends with a mention of the Qur'an as a reminder for the people.

In the name of Allah, the Beneficent, the Merciful.
1. Ha Meem.
2. By the clear Book.

3. Surely We sent it down on a blessed night, surely We have (always) been warning.
4. Therein every wise affair is made distinct.

5. An order from Us, indeed We are the senders.

6. A mercy from Your Lord; surely He is the all-Hearing, the all-Knowing.

7. Lord of the heavens and the earth, and what is between them, if you have faith.

8. There is no god but He; He gives life and causes death; your Lord and the Lord of your fathers of before.

9. Nay, they are playing in doubt.

10. Therefore be on the watch for the day when the heaven shall bring a smoke clearly visible.

11. Covering the people, this is a painful punishment.

12. (They will say) Our Lord, remove from us the punishment; surely we are believers.

اَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ۝١٣ لا
ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ۝١٤ م اِنَّا
كَاشِفُوا الْعَذَابِ قَلِيْلًا اِنَّكُمْ عَآئِدُوْنَ ۝١٥ م
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ ۝١٦
وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُوْلٌ
كَرِيْمٌ ۝١٧ لا اَنْ اَدُّوْٓا اِلَيَّ عِبَادَ اللّٰهِ ؕ اِنِّيْ لَكُمْ
رَسُوْلٌ اَمِيْنٌ ۝١٨ لا وَّاَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ ۚ اِنِّيْٓ
اٰتِيْكُمْ بِسُلْطٰنٍ مُّبِيْنٍ ۝١٩ ج وَاِنِّيْ عُذْتُ بِرَبِّيْ
وَرَبِّكُمْ اَنْ تَرْجُمُوْنِ ۝٢٠ ز وَاِنْ لَّمْ تُؤْمِنُوْا لِيْ
فَاعْتَزِلُوْنِ ۝٢١ فَدَعَا رَبَّهٗٓ اَنَّ هٰٓؤُلَآءِ قَوْمٌ
مُّجْرِمُوْنَ ۝٢٢ فَاَسْرِ بِعِبَادِيْ لَيْلًا اِنَّكُمْ مُّتَّبَعُوْنَ ۝٢٣ لا
وَاتْرُكِ الْبَحْرَ رَهْوًا ؕ اِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ ۝٢٤
كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّعُيُوْنٍ ۝٢٥ لا وَّزُرُوْعٍ وَّ
مَقَامٍ كَرِيْمٍ ۝٢٦ لا وَّنَعْمَةٍ كَانُوْا فِيْهَا فٰكِهِيْنَ ۝٢٧ لا

13. How shall they be reminded, when a Messenger making clear (the truth) already came to them?

14. But they turned their backs on him, and said: He is taught (by others), a madman.

15. Surely We will remove the punishment a little, but certainly you will return (to evil).

16. The day We shall seize them with a great seizure, certainly We will retribute them.

17. And We tried before them the people of Fir`awn, and there came to them a noble Prophet.

18. Saying: Deliver to me the servants of Allah; indeed I am a trusted Messenger to you.

19. And exalt not yourselves over Allah; I come to you with a clear authority.

20. And I take refuge with my Lord and your Lord that you stone me (to death).

21. If you do not believe me, then leave me alone.

22. Then he called upon his Lord: These are a guilty people.

23. (He was commanded saying) Go forth with My servants by night, certainly you will be followed.

24. Leave the sea calm; they are a host that shall be drowned.
25. How many have they left, of gardens and fountains!

26. And cornfields, and noble places!

27. And blessings in which they took delight!

كَذٰلِكَ قف وَاَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ۝٢٨ فَمَا
بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ وَمَا كَانُوْا
مُنْظَرِيْنَ ۝٢٩ ع وَلَقَدْ نَجَّيْنَا بَنِيْٓ اِسْرَآءِيْلَ مِنَ
الْعَذَابِ الْمُهِيْنِ ۝٣٠ لا مِنْ فِرْعَوْنَ ط اِنَّهٗ كَانَ
عَالِيًا مِّنَ الْمُسْرِفِيْنَ ۝٣١ وَلَقَدِ اخْتَرْنٰهُمْ عَلٰى
عِلْمٍ عَلَى الْعٰلَمِيْنَ ۝٣٢ ج وَاٰتَيْنٰهُمْ مِّنَ الْاٰيٰتِ مَا
فِيْهِ بَلٰٓؤٌا مُّبِيْنٌ ۝٣٣ اِنَّ هٰٓؤُلَآءِ لَيَقُوْلُوْنَ ۝٣٤ لا
اِنْ هِيَ اِلَّا مَوْتَتُنَا الْاُوْلٰى وَمَا نَحْنُ بِمُنْشَرِيْنَ ۝٣٥
فَاْتُوْا بِاٰبَآئِنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝٣٦
اَهُمْ خَيْرٌ اَمْ قَوْمُ تُبَّعٍ لا وَّالَّذِيْنَ مِنْ قَبْلِهِمْ ط
اَهْلَكْنٰهُمْ ز اِنَّهُمْ كَانُوْا مُجْرِمِيْنَ ۝٣٧ وَمَا
خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ۝٣٨
مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ وَلٰكِنَّ اَكْثَرَهُمْ لَا
يَعْلَمُوْنَ ۝٣٩ اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ ۝٤٠ لا
يَوْمَ لَا يُغْنِيْ مَوْلًى عَنْ مَّوْلًى شَيْئًا وَّلَا هُمْ

28. Thus (was it), and We gave them as heritage to another people.

29. So the heaven and the earth did not weep for them, nor were they respited.

30. We delivered the children of Israel from a degrading affliction.

31. From Fir`awn, he was haughty, and from those who are extravagant.

32. Certainly We chose them, having knowledge, over the nations.

33. We gave them of the signs, wherein was a clear trial.

34. Surely these (people) say:

35. There is nothing except our first death, and we shall not be raised again.
36. Bring (back) our fathers, if you are truthful.

37. Are they better, or the people of Tubba, and those before them? We destroyed them, for certainly they were guilty.

38. We created not the heavens and the earth, and what is between them, in sport.

39. We created them not but with the truth, but most of them do not know.

40. Surely the day of separation, is an appointed term for all of them.

41. The day when a friend shall not be of use to a friend, nor shall they be helped.

يُنْصَرُوْنَ ﴿٤١﴾ اِلَّا مَنْ رَّحِمَ اللّٰهُ ۭ اِنَّهٗ هُوَ
الْعَزِيْزُ الرَّحِيْمُ ﴿٤٢﴾ اِنَّ شَجَرَتَ الزَّقُّوْمِ ﴿٤٣﴾ طَعَامُ
الْاَثِيْمِ ﴿٤٤﴾ كَالْمُهْلِ ۚ يَغْلِيْ فِي الْبُطُوْنِ ﴿٤٥﴾ كَغَلْيِ
الْحَمِيْمِ ﴿٤٦﴾ خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ﴿٤٧﴾
ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿٤٨﴾
ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿٤٩﴾ اِنَّ
هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ﴿٥٠﴾ اِنَّ الْمُتَّقِيْنَ
فِيْ مَقَامٍ اَمِيْنٍ ﴿٥١﴾ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿٥٢﴾
يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ﴿٥٣﴾
كَذٰلِكَ ۣ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿٥٤﴾ يَدْعُوْنَ
فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ﴿٥٥﴾ لَا يَذُوْقُوْنَ
فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَوَقٰىهُمْ
عَذَابَ الْجَحِيْمِ ﴿٥٦﴾ فَضْلًا مِّنْ رَّبِّكَ ۭ ذٰلِكَ
هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٥٧﴾ فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ
لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥٨﴾ فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿٥٩﴾

42. Except those on whom Allah shall have mercy; Indeed He is the Mighty, the Merciful.
43. Certainly, the tree of Zaqqum.
44. Shall be the food of the sinners.

45. Like molten brass, shall boil in the bellies.

46. Like the boiling of hot water.

47. (It will be said) take him, then drag him down into the middle of Hell.

48. Then pour on his head the torment of the boiling water.

49. (It will be said) Taste; surely you were (thought yourself to be) the mighty, the honorable.

50. This is what you disputed about.
51. Indeed the pious ones will be in a safe place.

52. In gardens and springs.

53. They shall wear silk and brocade, (sitting) face to face.

54. So shall it be; and We will unite them with wide-eyed houris.

55. They shall call therein for every kind of fruit, in security.

56. They shall not taste death therein except the first death, and He will save them from the punishment of Hell.

57. A grace from your Lord; that is a mighty achievement.
58. We have made it (the Qur'an) easy on your tongue, that they may be reminded.

59. So wait, they (too) are waiting.

## Du'a for the Twelfth Imam (a)

بِسْمِ اللّهِ الرَّحْمٰنِ الرَّحِيْمِ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ
اَللّٰهُمَّ كُنْ لِي وَلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ
صَلَوٰتُكَ عَلَيْهِ وَ عَلٰى اٰبَآئِهِ
فِي هٰذِهِ السَّاعَةِ وَ فِي كُلِّ السَّاعَةِ
وَلِيًّا وَّ حَافِظًا وَّ قَاعِدًا
وَّ نَاصِرًا وَّ دَلِيْلاً وَّ عَيْنًا
حَتّٰى تُسْكِنَهُ اَرْضَكَ طَوْعًا
وَّ تُمَتِّعَهُ فِيْهَا طَوِيْلاً

يَا مُدَبِّرَ الأُمُوْرِ، يَا بَاعِثَ مَنْ فِي الْقُبُوْرِ
يَا مُجْرِيَ الْبُحُوْرِ
يَا مُلَيِّنَ الْحَدِيْدِ لِدَاوُدَ
صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ
وَ افْعَلْ بِي . . . اللَّيْلَةَ اللَّيْلَةَ (حَاجَات)

## Du'a for the Twelfth Imam (a)

This is a Du'a for the protection of the 12th Imam. It is recommended that believers recite it often during the ghaybat of the Imam.

In the name of Allah, the Beneficent, the Merciful.
O Allah, bless Muhammad and the family of Muhammad.

O Allah, be,
for Your representative,
the Hujjat (proof), son of Al-Hasan,
Your blessings be on him and his forefathers,

in this hour and in every hour,

a guardian, a protector, a leader,
a helper, a proof, and an eye.

until You make him live on the earth,
in obedience (to You),
and cause him to live in it for a long time.

O One who directs all the affairs,
O One who will raise those who are in the graves,
O One who makes the rivers flow,

O One who softened the iron for Dawood,
Bless Muhammad and the family of Muhammad,
and do for me . . . . (ask for your wishes),
in this night, this night.

## Dua at-Tawbah

This Du'a is taught by the fourth Imam (a) and is Du'a #31 in Saheefa as-sajjadiyyah. The du'a is a touching plea by one who acknowledges the enormity of the sins he has committed. His hope lies only in the mercy and forgiveness of Allah.
Using Qur'anic concepts of repentance, and its acceptance, Imam teaches us how to be sincere in seeking it. The Du'a reiterates the conditions of repentance, the physical signs present on a true repenter, and the legitimate hopes given to one who truly seeks forgiveness. It is a beautifully elegant way of expressing the remorse and hope of a faithful believer who has sinned.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

اَللّٰهُمَّ يَا مَنْ لاَ يَصِفُهُ نَعْتُ الْوَاصِفِيْنَ

وَ يَا مَنْ لاَ يُجَاوِزُهُ رَجَآءُ الرَّاجِيْنَ

وَ يَا مَنْ لاَ يَضِيْعُ لَدَيْهِ اَجْرُ الْمُحْسِنِيْنَ

وَ يَا مَنْ هُوَ مُنْتَهٰى خَوْفِ الْعَابِدِيْنَ

وَ يَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِيْنَ

هٰذَا مَقَامُ مَنْ تَدَاوَلَتْهُ اَيْدِي الذُّنُوْبِ

وَ قَادَتْهُ اَزِمَّةُ الْخَطَايَا، وَ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ

فَقَصَّرَ عَمَّا اَمَرْتَ بِهِ تَفْرِيْطًا، وَ تَعَاطٰى مَا نَهَيْتَ عَنْهُ تَعْزِيْرًا

كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ، اَوْ كَالْمُنْكِرِ فَضْلَ اِحْسَانِكَ اِلَيْهِ

حَتّٰى اِذَا انْفَتَحَ لَهُ بَصَرُ الْهُدٰى وَ تَقَشَّعَتْ عَنْهُ سَحَآئِبُ الْعَمٰى

اَحْصٰى مَا ظَلَمَ بِهِ نَفْسَهُ

## Du`a at-Tawbah

There is nothing more beloved to Allah than a believer who is repentant, male or female.
Holy Prophet (s)

(when describing those who repent) . . they planted the trees of their sins in front of their eyes and hearts, and watered them with the water of regret. They gained the fruits of peace, followed by the pleasure of Allah, and respect (in His eyes).
Imam Ali (a)

In the name of Allah, the Beneficent, the Merciful.
O Allah, bless Muhammad and the family of Muhammad.
O Allah,
O one whom the description of the describers
fails to describe.
O one whom the hope of those who hope
does not surpass
O one with whom the reward of the doers of good
is not lost.
O one who is the ultimate object
of the fear of the worshippers.
O one who is the ultimate aim
of the awe of the pious.
This is the position of one,
whom the sins have alternated between hands,
who is led by the reins of offenses,
and over whom Shaytan has gained mastery.
So he has fallen short of what You commanded him,
through neglect,
and has performed what You forbade him,
through delusion,
like one who is ignorant of Your power over him,
or like the one who denies the grace of Your favour on him.
Until, when the eye of guidance opened for him,
and the clouds of blindness dispersed from him,
he realized the injustice he had done to himself,

وَ فَكَّرَ فِيْمَا خَالَفَ بِهِ رَبَّهُ
فَرَاٰى كَبِيْرَ عِصْيَانِهِ كَبِيْرًا وَ جَلِيْلَ مُخَالَفَتِهِ جَلِيْلاً
فَاَقْبَلَ نَحْوَكَ مُؤَمِّلاً لَّكَ، مُسْتَحِيًا مِّنْكَ
وَ وجَّهَ رَغْبَتَهُ اِلَيْكَ ثِقَةً بِكَ، فَاَمَّكَ بِطَمَعِهِ يَقِيْنًا
وَ قَصَدَكَ بِخَوْفِهِ اِخْلاَصًا،قَدْ خَلاَ طَمَعه مِنْ كُلِّ مَطْمُوْعٍ
فِيْهِ غَيْرِكَ، وَ اَفْرَخَ رَوْعُهُ مِنْ كُلِّ مَحْذُوْرٍ مِّنْهُ سِوَاكَ

فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعًا، وَ غَمَّضَ بَصَرَهُ اِلَى الأَرْضِ مُتَخَشِّعًا
وَ طَأْطَأَ رَأْسَهُ لِعِزَّتِكَ مُتَذَلِّلاً
وَ اَبَثَّكَ مِنْ سِرِّهِ مَا اَنْتَ اَعْلَمُ بِهِ مِنْهُ خُضُوْعًا
وَ عَدَّدَ مِنْ ذُنُوْبِهِ مَا اَنْتَ اَحْصٰى لَهَا خُشُوْعًا
وَ اسْتَغَاثَ بِكَ مِنْ عَظِيْمِ مَا وَقَعَ بِهِ فِي عِلْمِكَ
وَ قَبِيْحِ مَا فَضَحَهُ فِي حُكْمِكَ
مِنْ ذُنُوْبٍ اَدْبَرَتْ لَذَّاتُهَا فَذَهَبَتْ
وَ اَقَامَتْ تَبِعَاتُهَا فَلَزِمَتْ
لاَ يُنْكِرُ يَا اِلٰهِي عَدْلَكَ اِنْ عَاقَبْتَهُ
وَ لاَ يَسْتَعْظِمُ عَفْوَكَ اِنْ عَفَوْتَ عَنْهُ وَ رَحِمْتَهُ
لِأَنَّكَ الرَّبُّ الْكَرِيْمُ الَّذِي لاَ يَتَاعَاظَمُهُ غُفْرَانُ الذَّنْبِ الْعَظِيْمِ

and pondered over that in which he had opposed his Lord.
Then he saw his great disobedience as enormous
and his great opposition as serious.
So he turned towards You, hoping in You,
ashamed before You,
and he directed his wishes to You,
relying on You.
He turned to you in his longing, with certainty,
and aimed for You in fear, with sincerity,
his longing freed from anything longed for, except You
and his fear removed from anything feared, except You.

So he stood in Your presence, pleading,
lowered his eyes to the ground, humbly,
bent his head before Your might, in lowliness
he confessed to You submissively of his secrets
which You know better than he,
and humbly enumerated his sins
which You have counted better than him.

He cried for Your help for
the dreadful (state) into which
he has fallen in Your knowledge,
and the ugly (sins) which have disgraced him
in Your judgement,
the sins whose pleasures have turned away,
and departed,
and whose evil consequences have stayed,
and stuck fast.

He will not deny, O my God, Your justice if You punish him,
nor will he consider it too great for Your pardon
if You pardon him and have mercy on him,
for surely You are the generous Lord,
He who is not overcome by the forgiving of great sins.

اَللّٰهُمَّ فَهَا اَنَا ذَا قَدْ جِئْتُكَ مُطِيْعًا لِاَمْرِكَ فِيْمَا اَمَرْتَ بِهِ مِنَ الدُّعَآءِ
مُتَنَجِّزًا وَّعْدَكَ فِيْمَا وَعَدْتَ بِهِ مِنَ الْاِجَابَةِ
اِذْ تَقُوْلُ اُدْعُوْنِي اَسْتَجِبْ لَكُمْ
اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ
وَ الْقَنِي بِمَغْفِرَتِكَ كَمَا لَقِيْتُكَ بِاِقْرَارِي
وَ ارْفَعْنِي عَنْ مَصَارِعِ الذُّنُوْبِ كَمَا وَضَعْتُ لَكَ نَفْسِي
وَ اسْتُرْنِي بِسِتْرِكَ كَمَا تَاَنَّيْتَنِي عَنِ الْاِنْتِقَامِ مِنِّي
اَللّٰهُمَّ فَثَبِّتْ فِي طَاعَتِكَ نِيَّتِي
وَ اَحْكِمْ فِي عِبَادَتِكَ بَصِيْرَتِي
وَ وَفِّقْنِي مِنَ الْاَعْمَالِ لِمَا تَغْتَسِلُ بِهِ دَنَسَ الْخَطَايَا عَنِّي
وَ تَوَفَّنِي عَلٰى مِلَّتِكَ وَ مِلَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ
اِذَا تَوَفَّيْتَنِي

اَللّٰهُمَّ اِنِّي اَتُوْبُ اِلَيْكَ فِي مَقَامِ هٰذَا
مِنْ كَبَآئِرِ ذُنُوْبِي وَ صَغَآئِرِهَا وَ بَوَاطِنِ سَيِّئَاتِي وَ ظَوَاهِرِهَا
وَ سَوَالِفِ زَلَّاتِي وَ حَوَادِثِهَا
تَوْبَةَ مَنْ لَا يُحَدِّثُ نَفْسَهُ بِمَعْصِيَةٍ
وَ لَا يُضْمِرُ اَنْ يَعُوْدَ فِي خَطِيْئَةٍ

O Allah, so here I am,
I have come to You,
in obedience to Your command in which
You have commanded supplication,
expecting fulfilment of Your promise in which
You have promised to answer,
for You have said:
*Call upon me and I will answer you* (40:60)
O Allah, so bless Muhammad and his family,
and meet me with forgiveness
as I have met You with my confession,
raise me from the obstacles of sins
as I have lowered myself for You,
and cover me with Your covering
as You have not hastened to punish me.

O Allah,
then make firm my intention to obey You
strengthen my insight in worshipping You,
give me the success to perform actions
which will wash away the pollution of offenses from me,
and cause me to die on Your creed
and the creed of Your Prophet Muhammad,
peace be on him.

O Allah,
I repent to You in this position, from;
my sins, the major ones and the minor,
my evil deeds, the hidden ones and the open,
my errors, past and recent,
the repentance of one who does not tell his soul
to disobey (again),
nor does he think he might return to offenses.

وَ قَدْ قُلْتَ يَا اِلٰهي فِي مُحْكَمِ كِتَابِكَ
اِنَّكَ تَقْبَلُ التَّوْبَةَ عَنْ عِبَادِكَ
وَ تَعْفُوْ عَنِ السَّيِّئَاتِ وَ تُحِبُّ التَّوَّابِيْنَ
فَاقْبَلْ تَوْبَتِي كَمَا وَعَدْتَ وَ اعْفُ عَنْ سَيِّئَاتِي كَمَا ضَمِنْتَ
وَ اَوْجِبْ لِي مَحَبَّتَكَ كَمَا شَرَطْتَ
وَ لَكَ يَا رَبِّي شَرْطِي اَلاَّ اَعُوْدَ فِي مَكْرُوْهِكَ
وَ ضَمَانِي اَنْ لاَ اَرْجِعَ فِي مَذْمُوْمِكَ
وَ عَهْدِي اَنْ اَهْجُرَ جَمِيْعَ مَعَاصِيْكَ

اَللّٰهُمَّ اِنَّكَ اَعْلَمُ بِمَا عَمِلْتُ ، فَاغْفِرْ لِي مَا عَلِمْتَ
وَ اصْرِفْنِي بِقُدْرَتِكَ اِلىٰ مَا اَحْبَبْتَ
اَللّٰهُمَّ وَ عَلَيَّ تَبِعَاتٌ قَدْ حَفِظْتُهُنَّ، وَ تَبِعَاتٌ قَدْ نَسِيْتُهُنَّ
وَ كُلُّهُنَّ بِعَيْنِكَ الَّتِي لاَ تَنَامُ، وَ عِلْمِكَ الَّذِي لاَ يَنْسى
فَعَوِّضْ مِنْهَا اَهْلَهَا، وَ احْطُطْ عَنِّي وِزْرَهَا
وَ خَفِّفْ عَنِّي ثِقْلَهَا، وَ اعْصِمْنِي مِنْ اَنْ اُقَارِفَ مِثْلَهَا

اَللّٰهُمَّ وَ اِنَّهُ لاَ وَفَاءَ لِي بِالتَّوْبَةِ اِلاَّ بِعِصْمَتِكَ
وَ لاَ اسْتِمْسَاكَ بِي عَنِ الْخَطَايَا اِلاَّ عَنْ قُوَّتِكَ
فَقَوِّنِي بِقُوَّةٍ كَافِيَةٍ وَ تَوَلَّنِي بِعِصْمَةٍ مَانِعَةٍ

And You have said, O my God, in Your firm Book,
that You accept repentance from your servants,
that You pardon sins,
and that You love the repenters.

Then accept my repentance, as You have promised,
and pardon my evil deeds as You have guaranteed.
and and grant me Your love, as You have laid down,
And You have my agreement, my Lord,
that I will never return to what You dislike.
and my guarantee that I will not go back
to what You disapprove,
and my promise that I will give up
all acts of disobedience to You.

O Allah, You know better what I have done,
so forgive me what You know,
and change me, by Your power, to what You love.

O Allah,
and on me are obligations;
some of which I remember,
and some of which I have forgotton,
while all of them are before Your eye which does not sleep,
and Your knowledge which does not forget,
so compensate their owners,
and remove their burden from me,
lighten their weight for me,
and protect me from committing them again.

O Allah,
surely I cannot be faithful to my repentance
except with Your protection,
nor can I refrain from offenses
except with Your strength,
so strengthen me with a sufficient strength,
and guard me with a preventive protection.

اَللّهُمَّ اَيُّمَا عَبْدٍ تَابَ اِلَيْكَ
وَ هُوَ فِي عِلْمِ الْغَيْبِ عِنْدَكَ فَاسِخٌ لِتَوْبَتِه
وَ عَآئِدٌ فِي ذَنْبِهِ وَ خَطِيْئَتِهِ، فَاِنِّي اَعُوْذُ بِكَ اَنْ اَكُوْنَ كَذَالِكَ
فَاجْعَلْ تَوْبَتِي هٰذِهِ تَوْبَةً لاَ اَحْتَاجُ بَعْدَهَا اِلىٰ تَوْبَةٍ
تَوْبَةً مُوْجِبَةً لِمَحْوِ مَا سَلَفَ، وَ السَّلاَمَةِ فِيْمَا بَقِيَ

اَللّهُمَّ اِنِّي اَعْتَذِرُ اِلَيْكَ مِنْ جَهْلِي وَ اَسْتَوْهِبُكَ سُوْءَ فِعْلِي
فَاضْمُمْنِي اِلىٰ كَنَفِ رَحْمَتِكَ تَطَوُّلاً
وَ اسْتُرْنِي بِسِتْرِ عَافِيَتِكَ تَفَضُّلاً

اَللّهُمَّ وَ اِنِّي اَتُوْبُ اِلَيْكَ مِنْ كُلِّ مَا خَالَفَ اِرَادَتَكَ
اَوْ زَالَ عَنْ مَحَبَّتِكَ ، مِنْ خَطَرَاتِ قَلْبِي
وَ لَحَظَاتِ عَيْنِي ، وَ حِكَايَاتِ لِسَانِي
تَوْبَةً تَسْلَمُ بِهَا كُلُّ جَارِحَةٍ عَلىٰ حِيَالِهَا مِنْ تَبِعَاتِكَ
وَ تَأْمَنُ مِمَّا يَخَافُ الْمُعْتَدُوْنَ مِنْ اَلِيْمِ سَطَوَاتِكَ
اَللّهُمَّ فَارْحَمْ وَحْدَتِي بَيْنَ يَدَيْكَ، وَ وَجِيْبَ قَلْبِي مِنْ خَشْيَتِكَ
وَ اضْطِرَابَ اَرْكَانِي مِنْ هَيْبَتِكَ
فَقَدْ اَقَامَتْنِي يَا رَبِّي ذُنُوْبِي مَقَامَ الْخِزْيِ بِفِنَآئِكَ
فَاِنْ سَكَتُّ لَمْ يَنْطِقْ عَنِّي اَحَدٌ ، وَ اِنْ شَفَعْتُ فَلَسْتُ بِاَهْلِ الشَّفَاعَةِ

O Allah,
many a servant repents to you,
while in Your knowledge of the unseen,
(You know) he will break his repentance,
and return to his sin and evil deeds,
but I seek refuge in You that I should be like that.

So make this repentance of mine,
a repentance after which I will need no repentance,
and a repentance which will cause;
    the erasing of what has passed
    and safety in what remains.

O Allah, I ask pardon for my ignorance,
and I ask You to disregard my evil deeds.
Therefore, admit me to the shelter of Your mercy,
    through Your grace,
and cover me with Your well-being,
    through Your favour.

O Allah, I repent to You from everything
that opposes Your will,
or removes Your love,
    of the thoughts of my heart,
    glances of my eye,
    and the utterances of my tongue.
a repentance through which every body part
    will remain safe in itself, from Your punishment,
    and be safe from what the transgressors fear
    of Your painful punishment.

O Allah, so have mercy on:
    my being alone before You,
    the pounding of my heart in Your fear,
    and the trembling of my limbs in Your awe.
My Lord, my sins have placed me in a disgraceful
    position in Your presence.
If I remain silent, no-one will speak on my behalf,
and if I seek intercession, I am not worthy of it.

اَللَهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَّ آلِهِ

وَ شَفِّعْ فِي خَطَايَايَ كَرَمَكَ ، وَ عُدْ عَلىٰ سَيِّئَاتِي بِعَفْوِكَ

وَ لاَ تَجْزِنِي جَزَآئِي مِنْ عُقُوْبَتِكَ

وَ ابْسُطْ عَلَيَّ طَوْلَكَ وَ جَلِّلْنِي بِسِتْرِكَ

وَ افْعَلْ بِي فِعْلَ عَزِيْزٍ تَضَرَّعَ اِلَيْهِ عَبْدٌ ذَلِيْلٌ فَرَحِمَهُ

اَوْ غَنِيٍ تَعَرَّضَ لَهُ عَبْدٌ فَقِيْرٌ فَنَعَشَهُ

اَللَهُمَّ لاَ خَفِيْرَ لِي مِنْكَ فَلْيَخْفُرْنِي عِزُّكَ

وَ لاَ شَفِيْعَ لِي اِلَيْكَ فَلْيَشْفَعْ لِي فَضْلُكَ

وَ قَدْ اَوْجَلَتْنِي خَطَايَايَ فَلْيُؤْمِنِّي عَفْوُكَ

فَمَا كُلُّ مَا نَطَقْتُ بِهِ عَنْ جَهْلٍ مِنِّي بِسُوْءِ اَثَرِي

وَ لاَ نِسْيَانٍ لِمَا سَبَقَ مِنْ ذَمِيْمِ فِعْلِي

لٰكِنْ لِتَسْمَعَ سَمَآؤُكَ وَ مَنْ فِيْهَا ، وَ اَرْضُكَ وَ مَنْ عَلَيْهَا

مَا اَظْهَرْتُ لَكَ مِنَ النَّدَمِ ، وَ لَجَاْتُ اِلَيْكَ فِيْهِ مِنَ التَّوْبَةِ

فَلَعَلَّ بَعْضَهُمْ بِرَحْمَتِكَ يَرْحَمُنِي لِسُوْءِ مَوْقِفِي

اَوْ تُدْرِكُهُ الرِّقَّةُ عَلَيَّ لِسُوْءِ حَالِي

فَيَنَالَنِي مِنْهُ بِدَعْوَةٍ هِيَ اَسْمَعُ لَدَيْكَ مِنْ دُعَآئِي

اَوْ شَفَاعَةٍ اَوْكَدَ عِنْدَكَ مِنْ شَفَاعَتِي

تَكُوْنُ بِهَا نَجَاتِي مِنْ غَضَبِكَ وَ فَوْزَتِي بِرِضَاكَ

O Allāh,
bless Muhammad and his family,
Let Your generosity intercede for my offenses,
Return my evil deeds with Your pardon,
Do not repay me with the punishment I deserve,
Spread over me Your graciousness,
Wrap over me Your covering.
Do unto me that which is done by a great (person)
when a humble servant pleads with him,
and he is merciful to him.
Or like what would be done by a rich man
when a poor slave appears before him,
so he raises him.

O Allah,
There is no protector for me besides You,
so let Your might be my protector.
And there is no intercessor for me with You,
so let Your grace be my intercessor.
My offenses have terrified me,
so let Your pardon assure me.
All that I have spoken (in this Du'a) is,
not from ignorance of the evil effects (of my deeds),
nor from forgetfulness of my objectionable acts in the past
but so that Your heaven and what is in it,
and Your earth and what is on it, may hear
the remorse that I have expressed to You,
and the repentance through which I have sought Your shelter.

Then perhaps some of them will pity my unfortunate position,
or feel compassion for my unfortunate condition,
so that I may get from him,
a prayer more worthy of being listened to with You,
than my prayer,
or an intercession stronger with You ,
than my intercession,
through which will be my deliverance from Your anger,
and my success in winning Your pleasure.

اَللّٰهُمَّ اِنْ يَّكُنِ النَّدَمُ تَوْبَةً اِلَيْكَ فَاَنَا اَنْدَمُ النَّادِمِيْنَ
وَ اِنْ يَّكُنِ التَّرْكُ لِمَعْصِيَتِكَ اِنَابَةً فَاَنَا اَوَّلُ الْمُنِيْبِيْنَ
وَ اِنْ يَّكُنِ الْاِسْتِغْفَارُ حِطَّةً لِلذُّنُوْبِ فَاِنِّي لَكَ مِنَ الْمُسْتَغْفِرِيْنَ
اَللّٰهُمَّ فَكَمَا اَمَرْتَ بِالتَّوْبَةِ وَ ضَمِنْتَ الْقَبُوْلَ
وَ حَثَثْتَ عَلَى الدُّعَآءِ وَ وَعَدْتَ الْاِجَابَةَ
فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ ، وَ اقْبَلْ تَوْبَتِي
وَ لَا تَرْجِعْنِي مَرْجِعَ الْخَيْبَةِ مِنْ رَحْمَتِكَ
اِنَّكَ اَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِيْنَ وَ الرَّحِيْمُ لِلْخَاطِئِيْنَ الْمُنِيْبِيْنَ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ كَمَا هَدَيْتَنَا بِهٖ
وَ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ كَمَا اسْتَنْقَذْتَنَا بِهٖ
وَ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ صَلٰوةً تَشْفَعُ لَنَا يَوْمَ الْقِيَامَةِ
وَ يَوْمَ الْفَاقَةِ اِلَيْكَ
اِنَّكَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ وَ هُوَ عَلَيْكَ يَسِيْرٌ

O Allah,
if remorse is (sufficient) repentance in Your sight,
then surely I am the most remorseful.
And if the giving up of disobedience is turning to You,
then I am the first of those who turn to You.
And if seeking of forgiveness removes the sins,
then surely I am of those who seek Your forgiveness.
O Allah,
as You have commanded repentance,
and guaranteed acceptance,
as You have urged supplication,
and promised to answer,
so bless Muhammad and his family,
and accept my repentance,
and do not turn me back disappointed in Your mercy,
for indeed You are the Oft-Returning to the sinners,
and the merciful to the offenders who turn (to You).

O Allah,
bless Muhammad and his family
as you have guided us through him.
and bless Muhammad and his family,
as You have delivered us through him.
Bless Muhammad and his family,
a blessing which will intercede for us on the of
Judgement,
and the day of need,
Surely You have power over all things,
and that is easy for You.

## Du`a - Makarimul Akhlaq

This Du`a has been taught by our fourth Imam (a) and is a clear indication of the loftiness of moral virtues expected of a believer. Islam believes in the elevation of the human being, that a human is a great and dignified creation, far above the animal world. One of the signs of this dignity is the possession of noble and magnanimous qualities.

In order to achieve this behavioural excellence, man needs to overcome his base and selfish attributes, and cultivate noble qualities. In this Du`a the Imam specifies these qualities, and shows how we can try to inculcate them in ourselves. Taken as a lesson in Akhlaq, the Du`a is a wonderful program for those who wish to excel in good manners.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهِ

وَ بَلِّغْ بِاِيْمَانِي اَكْمَلَ الْاِيْمَانِ ،وَ اجْعَلْ يَقِيْنِي اَفْضَلَ الْيَقِيْنِ

وَ انْتَهِ بِنِيَّتِي اِلٰى اَحْسَنِ النِّيَّاتِ، وَ بِعَمَلِي اِلٰى اَحْسَنِ الْاَعْمَالِ

اَللّٰهُمَّ وَفِّرْ بِلُطْفِكَ نِيَّتِي، وَ صَحِّحْ بِمَا عِنْدَكَ يَقِيْنِي

وَ اسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهِ

وَ اكْفِنِي مَا يَشْغَلُنِي الْاِهْتِمَامُ بِهِ

وَ اسْتَعْمِلْنِي بِمَا تَسْئَلُنِي غَدًا عَنْهُ

وَ اسْتَفْرِغْ اَيَّامِي فِيْمَا خَلَقْتَنِي لَهُ

وَ اَغْنِنِي وَ اَوْسِعْ عَلَيَّ فِي رِزْقِكَ، وَ لاَ تَفْتِنِّي بِالْبَطَرِ

وَ اَعِزَّنِي وَ لاَ تَبْتَلِيَنِّي بِالْكِبْرِ

## Du`a -Makarimul Akhlaq

The most complete in faith among the believers
is he who has the best manners.
Holy Prophet (s)

Habituate yourself to magnanimity, and choose for yourself
the most excellent of all etiquettes, for virtuous behaviour is a habit.
Avoid the most low of all etiquettes, and struggle with yourself
to avoid it, for evil is stubborn. Imam Ali (a)

The following is Du`a #20 in Al-Saheefat Al-Sajjadiyyah.

In the name of Allah, the Beneficent, the Merciful.
O Allah,
bless Muhammad and the family of Muhammad.
Raise my faith to reach the most perfect faith,
and make my conviction to be the most excellent of convictions.
Make my intentions to be the best of intentions,
and my actions to be the best of actions.
O Allah,
increase my (good) intentions, through Your Grace,
Improve my conviction, through what is with You,
and reform what is corrupt in me, through Your power.
O Allah,
bless Muhammad and his family.
Be sufficient for me in that which occupies me,
Employ me in those deeds about which
You will ask me tomorrow,
Let me pass my days in that (work) for which
You have created me.
Free me from need,
and increase Your sustenance for me
but try me not with discontent.
Let me be honored
but do not afflict me with arrogance.

وَ عَبِّدْنِي لَكَ وَ لاَ تُفْسِدْ عِبَادَتِي بِالْعُجْبِ
وَ اَجْرِ لِلنَّاسِ عَلىٰ يَدِيَ الْخَيْرَ، وَ لاَ تَمْحَقْهُ بِالْمَنِّ
وَ هَبْ لِي مَعَالِيَ الأَخْلاَقِ وَ اعْصِمْنِي مِنَ الْفَخْرِ

اَللّهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَّ اٰلِهِ
وَ لاَ تَرْفَعْنِي فِي النَّاسِ دَرَجَةً ،اِلاَّ حَطَطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا
وَ لاَ تُحْدِثْ لِي عِزًّا ظَاهِرًا اِلاَّ اَحْدَثْتَ لِي ذِلَّةً بَاطِنَةً
عِنْدَ نَفْسِي بِقَدَرِهَا

اَللّهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ
وَ مَتِّعْنِي بِهُدًى صَالِحٍ لاَ اَسْتَبْدِلُ بِهِ
وَ طَرِيقَةِ حَقٍّ لاَ اَزِيغُ عَنْهَا، وَ نِيَّةِ رُشْدٍ لاَ اَشُكُّ فِيْهَا
وَ عَمِّرْنِي مَا كَانَ عُمْرِي بِذْلَةً فِي طَاعَتِكَ
فَاِذَا كَانَ عُمْرِي مَرْتَعًا لِلشَّيْطَانِ فَاقْبِضْنِي اِلَيْكَ
قَبْلَ اَنْ يَسْبِقَ مَقْتُكَ اِلَيَّ اَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ
اَللّهُمَّ لاَ تَدَعْ خَصْلَةً تُعَابُ مِنِّي اِلاَّ اَصْلَحْتَهَا
وَ لاَ عَآئِبَةً اُوَنَّبُ بِهَا اِلاَّ حَسَّنْتَهَا
وَ لاَ اُكْرُوْمَةً فِيَّ نَاقِصَةً اِلاَّ اَتْمَمْتَهَا

Make me worship You
but do not let my worship be corrupted by conceit.
Let good flow out from my hands for people,
but do not let me erase it by making them feel obliged.
Grant me the highest moral traits,
but protect me from vanity.

O Allah,
bless Muhammad and his family,
Raise me not a single degree with people
unless You have lowered me an equal amount,
whithin myself.
Let there not occur any outward honor for me,
unless there has occured an inner degradation
of an equal amount, whithin myself.

O Allah
bless Muhammad and the family of Muhammad.
Make me enjoy:
a righteous guidance which I do not seek to change.
a path of truth from which I do not deviate
a well-guided intention which I do not doubt.

Let me live so long as my life is spent in Your obedience,
But when my life becomes a breeding ground for Shaytan
then take me to You,
before Your wrath advances towards me,
or Your anger becomes firm on me.

O Allah, do not leave in me:
a faulty characteristic, unless You have reformed it,
a blameworthy flaw, unless You have improved it,
nor a deficient noble quality,
unless You have perfected it.

اَللّهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ
وَ اَبْدِلْنِي مِنْ بِغْضَةِ اَهْلِ الشَّنَاٰنِ الْمَحَبَّةَ
وَ مِنْ حَسَدِ اَهْلِ الْبَغْيِ الْمَوَدَّةَ
وَ مِنْ ظِنَّةِ اَهْلِ الصَّلَاحِ الثِّقَةَ
وَ مِنْ عَدَاوَةِ الْاَدْنَيْنَ الْوَلَايَةَ
وَ مِنْ عُقُوْقِ ذَوِي الْاَرْحَامِ الْمَبَرَّةَ
وَ مِنْ خِذْلَانِ الْاَقْرَبِيْنَ النُّصْرَةَ
وَ مِنْ حُبِّ الْمُدَارِيْنَ تَصْحِيْحَ الْمِقَةِ
وَ مِنْ رَدِّ الْمُلَابِسِيْنَ كَرَمَ الْعِشْرَةِ
وَ مِنْ مَرَارَةِ خَوْفِ الظَّالِمِيْنَ حَلَاوَةَ الْاَمَنَةِ

اَللّهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَّ اٰلِهِ
وَ اجْعَلْ لِي يَدًا عَلىٰ مَنْ ظَلَمَنِي وَ لِسَانًا عَلىٰ مَنْ خَاصَمَنِي
وَ ظَفَرًا بِمَنْ عَانَدَنِي
وَ هَبْ لِي مَكْرًا عَلىٰ مَنْ كَايَدَنِي
وَ قُدْرَةً عَلىٰ مَنِ اضْطَهَدَنِي، وَ تَكْذِيْبًا لِمَنْ قَصَبَنِي
وَ سَلَامَةً مِمَّنْ تَوَعَّدَنِي
وَ وَفِّقْنِي لِطَاعَةِ مَنْ سَدَّدَنِي
وَ مُتَابَعَةِ مَنْ اَرْشَدَنِي

O Allah,
bless Muhammad and the family of Muhammad.
Replace for me:

the enimity of the people of hatred with love,

the jealousy of the rebellious people with affection,

the suspicion of the virtuous people with confidence

the encimity of the close ones with friendship,

the disrespect of relatives to devotion,

the desertion of the close ones with help,

the attachment of flatterers with reformed regard,

the rejection of associates with good behaviour,

and the bitterness of the fear of oppressors

with the sweetness od security.

O Allah,
bless Muhammad and his family,
Give me,
a hand over one wrongs me,
a tongue over one who disputes with me,
and a victory over one who stubbornly resists me.

Grant me,
a scheme against one who deceives me,
power over one who oppresses me,
refutation of one who accuses me falsely,
and safety from one who threatens me.

[O Allah]
Give me the success to,
obey one who directs me to what is proper
and follow one who guides me to what is right.

اَللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ اٰلِهِ

وَ سَدِّدْنِي لِأَنْ اُعَارِضَ مَنْ غَشَّنِي بِالنُّصْحِ

وَ اَجْزِيَ مَنْ هَجَرَنِي بِالْبِرِّ، وَ اُثِيبَ مَنْ حَرَمَنِي بِالْبَذْلِ

وَ اُكَافِيَ مَنْ قَطَعَنِي بِالصِّلَةِ

وَ اُخَالِفَ مَنِ اغْتَابَنِي اِلىٰ حُسْنِ الذِّكْرِ

وَ اَنْ اَشْكُرَ الْحَسَنَةَ، وَ اُغْضِيَ عَنِ السَّيِّئَةِ

اَللّهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَّ اٰلِهِ

وَ حَلِّنِي بِحِلْيَةِ الصَّالِحِيْنَ ، وَ اَلْبِسْنِي زِيْنَةَ الْمُتَّقِيْنَ

فِي بَسْطِ الْعَدْلِ، وَ كَظْمِ الْغَيْظِ ، وَ اِطْفَاۤءِ النَّائِرَةِ

وَ ضَمِّ اَهْلِ الْفُرْقَةِ ، وَ اِصْلَاحِ ذَاتِ الْبَيْنِ

وَ اِفْشَاۤءِ الْعَارِفَةِ ، وَ سَتْرِ الْعَآئِبَةِ ، وَ لِيْنِ الْعَرِيْكَةِ

وَ خَفْضِ الْجَنَاحِ ، وَ حُسْنِ السِّيْرَةِ ، وَ سُكُوْنِ الرِّيْحِ

وَ طِيْبِ الْمُخَالَقَةِ ، وَ السَّبْقِ اِلَى الْفَضِيْلَةِ

وَ اِيْثَارِ التَّفَضُّلِ، وَ تَرْكِ التَّعْيِيْرِ، وَ الْاِفْضَالِ عَلىٰ غَيْرِ الْمُسْتَحِقِّ

وَ الْقَوْلِ بِالْحَقِّ وَ اِنْ عَزَّ، وَ اسْتِقْلَالِ الْخَيْرِ وَ اِنْ كَثُرَ

مِنْ قَوْلِي وَ فِعْلِي، وَ اسْتِكْثَارِ الشَّرِّ وَ اِنْ قَلَّ مِنْ قَوْلِي وَ فِعْلِي

وَ اَكْمِلْ ذَالِكَ لِي بِدَوَامِ الطَّاعَةِ وَ لُزُوْمِ الْجَمَاعَةِ

وَ رَفْضِ اَهْلِ الْبِدَعِ وَ مُسْتَعْمِلِ الرَّأْيِ الْمُخْتَرَعِ

O Allah,
bless Muhammad and his family,
Give me the grace that I can;
counter one who is dishonest to me with good advice,
reward one who forsakes me with goodness,
repay one who deprives me with free giving,
and recompense one who cuts me off with union,
oppose one who backbites about me
with a good mention( of him),
give thanks for good,
and overlook evil,

O Allah,
bless Muhammad and his family,
adorn me with the adornment of the righteous,
and clothe me with the ornament of the pious, in;
spreading justice, restraining anger,
quenching the fire of hate, reuniting the separated,
correcting differences between men,
spreading good behaviour, covering faults,
mildness of temper,
lowering the wing (of humility), beauty of conduct,
calmness of dispossition, pleasantness in relationships
advancing towards excellence,
preferring graciousness
avoiding condemnation,
being gracious to the undeserving ,
speaking the truth though difficult,
making little of the good in my words and deeds
though it be much,
and making much of the evil in my words and deeds
though it be little.

[O Allah]
Perfect these for me through,
a continous obedience,
an attachment to the community,
and by rejecting the people of innovation
and those whose who act on their own opinions.

اَللّهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَّ اٰلِهٖ
وَ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ اِذَا كَبِرْتُ،
وَ اَقْوٰى قُوَّتِكَ فِيَّ اِذَا نَصِبْتُ
وَ لاَ تَبْتَلِيَنِّي بِالْكَسَلِ عَنْ عِبَادَتِكَ، وَ لاَ الْعَمىٰ عَنْ سَبِيْلِكَ
وَ لاَ بِالتَّعَرُّضِ لِخِلاَفِ مَحَبَّتِكَ
وَ لاَ مُجَامَعَةِ مَنْ تَفَرَّقَ عَنْكَ وَ لاَ مُفَارَقَةِ مَنِ اجْتَمَعَ اِلَيْكَ
اَللّهُمَّ اجْعَلْنِي اَصُوْلُ بِكَ عِنْدَ الضَّرُوْرَةِ
وَ اَسْئَلُكَ عِنْدَ الْحَاجَةِ، وَ اَتَضَرَّعُ اِلَيْكَ عِنْدَ الْمَسْكَنَةِ
وَ لاَ تَفْتِنِّي بِالْاَسْتِعَانَةِ بِغَيْرِكَ اِذَا اضْطُرِرْتُ
وَ لاَ بِالْخُضُوْعِ لِسُؤَالِ غَيْرِكَ اِذَا افْتَقَرْتُ
وَ لاَ بِالتَّضَرُّعِ اِلىٰ مَنْ دُوْنَكَ اِذَا رَهِبْتُ
فَاَسْتَحِقَّ بِذَالِكَ خِذْلاَنَكَ وَ مَنْعَكَ وَ اِعْرَاضَكَ
يَا اَرْحَمَ الرَّاحِمِيْنَ
اَللّهُمَّ اجْعَلْ مَا يُلْقِي الشَّيْطَانُ فِي رُوْعِي
مِنَ التَّمَنِّي وَ التَّظَنِّي وَ الْحَسَدِ ذِكْرًا لِعَظَمَتِكَ
وَ تَفَكُّرًا فِي قُدْرَتِكَ وَ تَدْبِيْرًا عَلىٰ عَدُوِّكَ
وَ مَا اَجْرٰى عَلىٰ لِسَانِي مِنْ لَفْظَةِ فُحْشٍ اَوْ هُجْرٍ اَوْ شَتْمِ عِرْضٍ
اَوْ شَهَادَةِ بَاطِلٍ اَوِ اغْتِيَابِ مُؤْمِنٍ غَآئِبٍ، اَوْ سَبِّ حَاضِرٍ
وَ مَا اَشْبَهَ ذَالِكَ نُطْقًا بِالْحَمْدِ لَكَ
وَ اِغْرَاقًا فِي الثَّنَآءِ عَلَيْكَ ، وَ ذَهَابًا فِي تَمْجِيْدِكَ

O Allah,
bless Muhammad and his family,
Grant me,
    Your most ample provision when I am old,
    and Your strongest strength when I am exhausted.
Do not afflict me with,
    laziness in Your worship,
    blindness from Your path,
    indulging in what is contrary to (winning) Your love,
    joining one who has separated himself from You,
    and separating from one who has joined himself to You.
O Allah make me,
    run towards You in times of stress
    and ask from You in times of need,
    and plead to You in times of poverty.
Do not try me with,
    seeking help from other than You when I am distressed
    humbling myself in asking other than You
    when I am in need
    nor pleading with other than You when I am afraid.
Lest I should deserve
    Your abandonement, Your denial ,
    and Your turning away,
O most Merciful.

O Allah,
make what Shaytan throws into my heart,
of desires, susupicion, and envy, into;
    rememberance of Your might
    pondering over Your power,
    and a planning against Your enemy.
Make what he (shaytan) makes me utter,
    of indecent, and obscene words,
    reviling a good reputation, false evidence
    speaking ill of an absent believer,
    or abusing one who is present,
    and other similar things, into;
        a speech in Your praise,
        an absorption in glorifying You,
        an excursion in magnifying You

وَ شُكْرًا لِنِعْمَتِكَ وَ اعْتِرَافًا بِاِحْسَانِكَ
وَ اِحْصَآءً لِمِنَنِكَ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ
وَ لاَ اُظْلَمَنَّ وَ اَنْتَ مُطِيْقٌ لِلدَّفْعِ عَنِّي
وَ لاَ اَظْلِمَنَّ وَ اَنْتَ الْقَادِرُ عَلَى الْقَبْضِ مِنِّي
وَ لاَ اَضِلَّنَّ وَ قَدْ اَمْكَنَتْكَ هِدَايَتِي
وَ لاَ اَفْتَقِرَنَّ وَ مِنْ عِنْدِكَ وُسْعِي
وَ لاَ اَطْغَيَنَّ وَ مِنْ عِنْدِكَ وُجْدِي
اَللّٰهُمَّ اِلٰى مَغْفِرَتِكَ وَفَدْتُ ، وَ اِلٰى عَفْوِكَ قَصَدْتُ
وَ اِلٰى تَجَاوُزِكَ اشْتَقْتُ ، وَ بِفَضْلِكَ وَثِقْتُ
وَ لَيْسَ عِنْدِي مَا يُوْجِبُ لِي مَغْفِرَتَكَ
وَ لاَ فِي عَمَلِي مَا اَسْتَحِقُّ بِهٖ عَفْوَكَ
وَ مَا لِي بَعْدَ اَنْ حَكَمْتُ عَلٰى نَفْسِي اِلاَّ فَضْلُكَ
فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ تَفَضَّلْ عَلَيَّ

اَللّٰهُمَّ وَ اَنْطِقْنِي بِالْهُدٰى وَ اَلْهِمْنِي التَّقْوٰى
وَ وَفِّقْنِي لِلَّتِي هِيَ اَزْكٰى وَ اسْتَعْمِلْنِي بِمَا هُوَ اَرْضٰى
اَللّٰهُمَّ اسْلُكْ بِيَ الطَّرِيْقَةَ الْمُثْلٰى
وَ اجْعَلْنِي عَلٰى مِلَّتِكَ اَمُوْتُ وَ اَحْيٰى

a thanksgiving for Your favours
an acknowledgement of Your goodness
and an accounting of Your kindness.

O Allah,
bless Muhammad and his family,
Let me not be oppressed
while You can repel it from me,
Let me not oppress (others)
while you have power to restrain me,
Let me not be misguided,
while You are able to guide me,
Let me not be poor
while with You is abundance (of provision)
and let me not be rebellious
while my existence is from You.

O Allah,
I come to Your forgiveness
I aim for Your pardon
I yearn for Your forbearance
and I have confidence in Your grace.
(though) I have nothing with me
to entitle me to Your forgiveness
nor is there anything in my actions
which would make me deserve Your pardon.
I have nothing, after I judge myself
except Your grace,
so bless Muhammad and his family,
and be gracious to me.

O Allah,
make me speak with guidance
inspire me with piety,
give me success for that which is most pure,
and employ me in what is most pleasing to You.
O Allah,
let me walk (on) the most exemplary path,
and let me live and die on Your creed.

اَللَهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَّ آلِهِ

وَ مَتِّعْنِي بِالْاِقْتِصَادِ ، وَ اجْعَلْنِي مِنْ اَهْلِ السَّدَادِ

وَ مِنْ اَدِلَّةِ الرَّشَادِ ، وَ مِنْ صَالِحِي الْعِبَادِ

وَ ارْزُقْنِي فَوْزَ الْمَعَادِ، وَ سَلَامَةَ الْمِرْصَادِ

اَللّٰهُمَّ خُذْ لِنَفْسِكَ مِنْ نَفْسِي مَا يُخَلِّصُهَا

وَ اَبْقِي لِنَفْسِي مِنْ نَفْسِي مَا يُصْلِحُهَا

فَاِنَّ نَفْسِي هَالِكَةٌ اَوْ تَعْصِمَهَا

اَللّٰهُمَّ اَنْتَ عُدَّتِي اِنْ حَزِنْتُ ،

وَ اَنْتَ مُنْتَجَعِي اِنْ حُرِمْتُ

وَ بِكَ اسْتِغَاثَتِي اِنْ كَرِثْتُ ،وَ عِنْدَكَ مِمَّا فَاتَ خَلَفٌ

وَ مِمَّا فَسَدَ صَلَاحٌ وَ فِيْمَا اَنْكَرْتَ تَغْيِيْرٌ

فَامْنُنْ عَلَيَّ قَبْلَ الْبَلَآءِ بِالْعَافِيَةِ

وَ قَبْلَ الطَّلَبِ بِالْجِدَةِ ، وَ قَبْلَ الضَّلَالِ بِالرَّشَادِ

وَ اكْفِنِي مَؤُنَةَ مَعَرَّةِ الْعِبَادِ

وَ هَبْ لِي اَمْنَ يَوْمَ الْمَعَادِ ، وَ امْنِحْنِي حُسْنَ الْاِرْشَادِ

اَللَهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَّ آلِهِ

وَ ادْرَأْ عَنِّي بِلُطْفِكَ ، وَ اغْذُنِي بِنِعْمَتِكَ

وَ اَصْلِحْنِي بِكَرَمِكَ ، وَ دَاوِنِي بِصُنْعِكَ

وَ اَظِلَّنِي فِيَ ذَرَاكَ وَ جَلِّلْنِي رِضَاكَ

O Allah,
bless Muhammad and his family.
make me enjoy moderation,
place me among :
the people of right behaviour,
the guides to right conduct,
and the righteous servants.
Provide me with victory at the return
and safety from being in wait (for Jahannam)
O Allah, take to Yourself, from my soul
what will purify it.
And leave for my soul that of my soul
which will set it right,
for surely, my soul will perish unless You protect it.

O Allah,
You are my shelter when I am sad,
You are my recourse, if I am deprived,
with You I seek help when I am troubled,
and with You is a substitute for what is gone by,
a correction for what has gone wrong,
and a change for what You disapprove.
So be kind to me by
well-being before affliction
bounty before asking
and right conduct before misguidance.
Suffice me against the burden of shame to the servants
and grant me safety on the day of return,
and favour me with the best of guidance.

O Allah,
bless Muhammad and his family,
ward away (evil) from me by Your gentleness,
feed me through Your favour,
reform me through Your generosity,
heal me through Your goodness
shade me in Your shelter,
and wrap me in Your pleasure.

وَ وَفِّقْنِي إِذَا اشْتَكَلَتْ عَلَيَّ الأُمُوْرُ لِأَهْدَاهَا

وَ إِذَا تَشَابَهَتِ الأَعْمَالُ لِأَزْكَاهَا

وَ إِذَا تَنَاقَضَتِ الْمِلَلُ لِأَرْضَاهَا

اَللّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهِ

وَ تَوِّجْنِي بِالْكِفَايَةِ ، وَ سُمْنِي حُسْنَ الْوَلَايَةِ

وَ هَبْ لِي صِدْقَ الْهِدَايَةِ ، وَ لاَ تَفْتِنِّي بِالسَّعَةِ

وَ امْنِحْنِي حُسْنَ الدَّعَةِ ، وَ لاَ تَجْعَلْ عَيْشِي كَدًّا كَدًّا

وَ لاَ تَرُدَّ دُعَائِي عَلَيَّ رَدًّا ، فَإِنِّي لاَ أَجْعَلُ لَكَ ضِدًّا

وَ لاَ أَدْعُو مَعَكَ نِدًّا

اَللّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهِ

وَ امْنَعْنِي مِنَ السَّرَفِ ، وَ حَصِّنْ رِزْقِي مِنَ التَّلَفِ

وَ وَفِّرْ مَلَكَتِي بِالْبَرَكَةِ فِيْهِ

وَ أَصِبْ بِي سَبِيْلَ الْهِدَايَةِ لِلْبِرِّ فِيْمَا أُنْفِقُ مِنْهُ

اَللّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهِ

وَ اكْفِنِي مَؤُنَةَ الِاكْتِسَابِ ، وَ ارْزُقْنِي مِنْ غَيْرِ احْتِسَابٍ

فَلاَ أَشْتَغِلَ عَنْ عِبَادَتِكَ بِالطَّلَبِ

وَ لاَ أَحْتَمِلَ إِصْرَ تَبِعَاتِ الْمَكْسَبِ

and give me success to reach;
the most guided of affairs when affairs confuse me,
the purest of actions when the actions seem similar,
and the most pleasing of creeds when creeds conflict.

O Allah,
bless Muhammad and his family.
crown me with sufficiency,
place me in an excellent guardianship,
grant me the true guidance,
do not try me with abundance (of wealth),
grant me excellent comfort,
do not make my life a continuous trouble
do not reject my prayer in repulsion,
for I do not make anyone Your rival,
nor do I call upon anyone asYour equal.

O Allah, bless Muhammad and his family,
prevent me from extravagance,
preserve my sustenance from waste,
increase my possessions through blessing them,
set me upon the path of guidance
through piety in what I spend.

O Allah bless Muhammad and his family,
spare me the burden of earning
and provide for me without measure,
so that the seeking (of sustenance)
should not distract me from Your worship,
nor (would I have to) bear the load of ill-results of earning.

اَللّهُمَّ فَاطْلِبْنِي بِقُدْرَتِكَ مَا اَطْلُبُ
وَ اَجِرْنِي بِعِزَّتِكَ مِمَّا اَرْهَبُ

اَللّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهِ
وَ صُنْ وَجْهِي بِالْيَسَارِ ، وَ لاَ تَبْتَذِلْ جَاهِي بِالْاِقْتَارِ
فَاسْتَرْزِقَ اَهْلَ رِزْقِكَ وَ اَسْتَعْطِيَ شِرَارَ خَلْقِكَ
فَاَفْتَتِنَ بِحَمْدِ مَنْ اَعْطَانِي ، وَ اُبْتَلٰى بِذَمِّ مَنْ مَنَعَنِي
وَ اَنْتَ مِنْ دُوْنِهِمْ وَلِيُّ الْاَعْطَآءِ وَ الْمَنْعِ
اَللّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهِ
وَ ارْزُقْنِي صِحَّةً فِي عِبَادَةٍ ، وَ فَرَاغًا فِي زَهَادَةٍ
وَ عِلْمًا فِي اسْتِعْمَالٍ ، وَ وَرَعًا فِي اِجْمَالٍ
اَللّهُمَّ اخْتِمْ بِعَفْوِكَ اَجَلِي
وَ حَقِّقْ فِي رَجَآءِ رَحْمَتِكَ اَمَلِي
وَ سَهِّلْ اِلٰى بُلُوْغِ رِضَاكَ سُبُلِي
وَ حَسِّنْ فِي جَمِيْعِ اَحْوَالِي عَمَلِي

اَللّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهِ
وَ نَبِّهْنِي لِذِكْرِكَ فِي اَوْقَاتِ الْغَفْلَةِ
وَ اسْتَعْمِلْنِي بِطَاعَتِكَ فِي اَيَّامِ الْمُهْلَةِ
وَ انْهَجْ لِي اِلٰى مَحَبَّتِكَ سَبِيْلاً سَهْلَةً
اَكْمِلْ لِي بِهَا خَيْرَ الدُّنْيَا وَ الْاٰخِرَةِ

O Allah,

grant me what I seek, through Your power,
and protect me from what I fear
through Your might.

O Allah,

bless Muhammad and his family,
guard my face (honour) through prosperity,
do not disgrace my dignity through neediness,
lest I seek providence from those whom You have provided,
and ask for bestowal from the worst of Your creatures.
Then I would be tempted to praise he who gave me,
and afflicted with blaming he who denies me,
while You, not they, are the Master of giving and denying.

O Allah,
bless Muhammad and his family,
provide me with
soundness in worship
and detachment in renunciation
knowledge in practice
and piety, on the whole.

O Allah, seal my (life)term with Your pardon
verify my hope in expecting Your mercy,
ease my path to reach Your pleasure,
and make my actions good in all circumstances.

O Allah,

bless Muhammad and his family,
alert me to Your rememberance in times of negligence,
employ me in Your obedience in the days of respite,
clarify for me an easy path to Your love
and complete for me, through this
the good of the world and the hereafter.

اَللّهُمَّ وَ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهِ

كَاَفْضَلِ مَا صَلَّيْتَ عَلٰى اَحَدٍ مِّنْ خَلْقِكَ قَبْلَهُ

وَ اَنْتَ مُصَلٍّ عَلٰى اَحَدٍ بَعْدَهُ

وَ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْاٰخِرَةِ حَسَنَةً

وَ قِنِي بِرَحْمَتِكَ عَذَابَ النَّارِ اَللّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

* * * * * *

**Excerpts from Du`a no.45 from Al-Sahifat Al-Sajjadiyyah**

This month (Ramadhan) stood among us
in a standing place of praise,
accompanied us
with the companionship of one approved,
and profited us with the
most excellent profit of the world's creatures.
Then it parted from us at the completion of its time,
the end of its term,
and the fulfillment of its number.

So we bid farewell to it with the farewell of one
whose parting pains us,
whose leaving fills us with gloom and loneliness.

We say:
Peace be upon you,
O greatest month of God!
O festival of His friends!
Peace be upon you,
O most noble of accompanying times!
O best of months in days and hours!

O Allah, bless Muhammad and his family,
the best of what You have blessed anyone
from Your creatures before him,
and (the best) of what You will bless anyone after him

*And give us good in the world*
*and good in the Hereafter* (2:201)
and save me, by Your mercy, from the fire.

O Allah, bless Muhammad and the family of Muhammad.

* * * * * *

**Excerpts from Du'a no.45 from Al-Sahifat Al-Sajjadiyyah**

Peace be upon you (O Ramadhan),
neighbour in whom
hearts became tender
and sins became few!

Peace be upon you,
helper who aided against Shaytan,
companion who made easy
the paths of good-doing!

Peace be upon you,
How many sins You erased!
How many the kinds of faults you covered over!

Peace be upon you,
You are not bid farewell in annoyance,
nor is your fasting left in weariness!

Peace be upon you,
How much evil was turned away
from us through you!

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